

श्रीसुबोधिनी *Sri Subodhini*

Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto One-Chapters 10 to 19



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॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

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॥ श्री हरिः ॥

॥ श्री कृष्णाय नमः ॥

॥ श्री गोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

To

Our Beloved Bhagawān

SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA

Beloved of the Gōpis

of

Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)

(2-18)

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इस ऐतिहासिक स्मरण करनेका तात्पर्य यही है कि श्रीमद्भागवत महाकृतके अति भक्तिभावसे संपूर्ण हृदयवर्धन और प्राप्ति अनुष्ठानके पूर्ण निष्ठाके साथ मिल जानेवाले श्रीरामजी भी मुनिपितृके आश्रमागमने अनुवादकी योजनाको श्रीवत्सलजीकी तरह दशमस्कन्धके प्रारम्भ करते हुए आगे बढ़े हैं। इसके अन्तर्गत अब प्रथम स्कन्धके प्रारम्भसे नवम अध्याय तक प्रकाशित होने का रहा है। यह अतीव एवं तथा अनुवादकर्ताको अधिकृत करनेका विषय है।

॥ श्रीहरिः ॥

गोस्वामी श्याम मनोहर

६३, स्वस्तिक सोसायटी,

४ था रस्ता, जुहुस्कीम,

पारले (पश्चिम),

मुंबई. ४०० ०५६.

दि. २४/८/२००६.

कहा जाता है कि सुबोधिनीपर 'प्रकाश' और 'लेख' नामोंवाली व्याख्या लिखनेवाले गोस्वामी श्रीपुरुषोत्तमजी और गोस्वामी श्रीवल्लभजी दोनोंके बीच ऐसी योजना बनी थी कि श्रीपुरुषोत्तमजीको तब प्रथमस्कन्धसे प्रारम्भ कर एकादशस्कन्ध तक व्याख्यालेखनकी यात्रा तै करनी थी और श्रीवल्लभजीको दशमस्कन्धसे प्रारम्भ कर प्रथम-द्वितीय-तृतीय स्कन्धोंपर पहुंचना था. हम जानते हैं कि इस आपसी समझोतेके बावजूद न तो श्रीपुरुषोत्तमजी सम्पूर्ण दशमस्कन्धपर प्रकाश लिख पाये और न श्रीवल्लभजी तृतीयस्कन्ध और एकादशस्कन्ध पर ही. इन्होंने कमसे कम व्याख्या लिखी भी हों तो आज न तो उपलब्ध होती हैं और न प्रकाशित ही हो पायी हैं. वैसे तो श्रीवल्लभजीकी प्रथम-द्वितीय स्कन्धोंपर 'लेख' नामिका व्याख्या उपलब्ध होनेपर भी अभी तक प्रकाशित नहीं हो पायी हैं.

इस ऐतिह्यको स्मरण करनेका तात्पर्य यही है कि श्रीमद्भागवत महापुराणके प्रति भक्तिभावोंसे भरपूर हृदयवाले और प्रारब्ध अनुष्ठानमें पूर्ण निष्ठाके साथ निरत रहनेवाले श्रीरामनृजी भी सुबोधिनीके आंग्लभाषामें अनुवादकी योजनाको श्रीवल्लभजीकी तरह दशमस्कन्धसे प्रारम्भ करते हुवे आगे बढ़े हैं. इसके अन्तर्गत अब प्रथम स्कन्धके प्रथमसे नवम अध्याय अब प्रकाशित होने जा रहा है. यह अतीव हर्ष तथा अनुवादकर्ताको अभिनन्दित करनेका विषय है.

एतदर्थ इनके आंग्लभाषानुवादके विभिन्न खण्डोंको मुद्रित-प्रकाशित करनेवाले श्रीनरेश और श्रीसुनील बन्धुओंके प्रति भी सभी सुबोधिनीप्रेमिजनकी ओरसे अपने कृतज्ञताका भावोंको प्रकट करनेके लोभका संवरण शक्य नहीं।

अब इन तीनों तथा इनके सहयोगी श्रीगोपालभाईको भी हार्दिक अभिनन्दन प्रदान करते हुवे प्रथम स्कन्धके प्रथम भाग (नौ अध्यायों) के अनुवादके प्रकाशनको अभिनन्दित करना चाहूंगा कि श्रीरामनृजीको परब्रह्म परमात्मा भगवान् श्रीकृष्ण इसी तरह आयु-आरोग्य समय-सुविधा तथा सहयोग-अखण्डोत्साह प्रदान करते रहें कि ये समग्र सुबोधिनीका आंग्लभाषामें अनुवाद प्रकट करनेका यह परमपुरुषार्थ पूर्ण कर पायें!

गोस्वामी श्याम मनोहर

श्री ३६:

गोस्वामी श्याम मनोहर

श्रीमद्भागवत महापुराण श्रौतम् श्रौतम् श्रौतम् श्रौतम् श्रौतम्
 वात्सल्य आदि सम्प्रदायों में औपनिषदिक प्रवृत्तियों के गहन-
 परिदृष्टिगत अर्थ अथवा श्रौतानुष्ठान ग्राह्यता के अर्थ-
 कीर्तन-कारणार्थ (एक अतीव महत्त्वपूर्ण तथ्य है।

उपनिषदिक उत्पत्ति-विवर्तन-प्रसंग पर प्रकाश
 श्रीमद्भागवत महापुराण की-विशेष, स्थान-विशेष-वर्ण-
 नानुसार-ईशानुष्ठान-विशेष को प्रमाण तथा आशय रूपी
 दिव्य लीलाकारण ग्राह्यता के रूप में विशिष्ट है।

महापुरुष श्रीमद्भागवत-पुराण, कान्हा, श्रुति-श्रुति-
 स्मृति स्मृति-पुराण के श्रौतकारण पर प्रमाण के रूप में
 श्रीमद्भागवत महापुराण को स्वीकार है। और आदि स्मृति है
 कि श्रुतम् श्रीमद्भागवत-पुराण के श्रौतकारण को भी
 गीता के प्रवृत्तियों के श्रौतकारण तथा स्मृति-ग्राह्यता
 को भी स्वीकार है।

६३, स्वस्तिक सोसायटी, चौथा रस्ता, नया सिक्रम,
 नयाई ४०० ०५६, फोन: ६९४४३२६

"अडेल"

महाप्रभु श्री लालबाबू मंगी, नयासहर, किरानाबाद, ३०५८०२

गोस्वामी श्याम मनोहर

महाप्रभु ने, इस देश की हर जनता को, सुखार्थ विचारों से
परेशान न करी और अहिंसा के पथ पर चलाने का प्रयत्न किया, जो अनेक
संघर्षों के बाद ही सम्भव हो सका है। इसी तरह
गोस्वामीजी ने अहिंसा के पथ पर चलाने का प्रयत्न
किया जो अनेक संघर्षों के बाद ही सम्भव हो सका है।

इस देश में अनेक, अनेक विचारों, धर्मों, पंथों
के लोग हैं, अनेक विचारों, धर्मों, पंथों
के लोग हैं, अनेक विचारों, धर्मों, पंथों
के लोग हैं, अनेक विचारों, धर्मों, पंथों
के लोग हैं।

अहिंसा के पथ पर चलाने का प्रयत्न
किया, अनेक संघर्षों के बाद ही सम्भव हो सका है।
अहिंसा के पथ पर चलाने का प्रयत्न
किया, अनेक संघर्षों के बाद ही सम्भव हो सका है।
अहिंसा के पथ पर चलाने का प्रयत्न
किया, अनेक संघर्षों के बाद ही सम्भव हो सका है।
अहिंसा के पथ पर चलाने का प्रयत्न
किया, अनेक संघर्षों के बाद ही सम्भव हो सका है।

६३, स्वतंत्रता संग्राम, चौथा खंड, नया दिल्ली,
बम्बई ४०० ०५६. फोन: ६१४३२६

"अहिंसा"

महाप्रभु श्री कल्याणदास जी, नया दिल्ली, ३०५८०२

गोस्वामी श्याम मनोहर

ਪੰਜਾਬ ਸਰਕਾਰ ਦੇ ਮੁਖਿਯਤਵ ਵਾਲੇ ਦਸਤਾਵੇਜ਼
ਨੂੰ ਅੰਦਰਲੀ ਤਰ੍ਹਾਂ ਪੜ੍ਹਿਆ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ।
ਅੰਗਰੇਜ਼ੀ ਵਿੱਚ ਲਿਖਿਆ ਹੋਇਆ ਦਸਤਾਵੇਜ਼
ਨੂੰ ਪੰਜਾਬੀ ਵਿੱਚ ਅਨੁਵਾਦ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ।
ਅੰਗਰੇਜ਼ੀ ਵਿੱਚ ਲਿਖਿਆ ਹੋਇਆ ਦਸਤਾਵੇਜ਼
ਨੂੰ ਪੰਜਾਬੀ ਵਿੱਚ ਅਨੁਵਾਦ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ।

[illegible]

६३, स्वस्तिक सोसायटी, चौथा रस्ता, जुहू स्कीम,
बम्बई ४०० ०५६. फोन: ६१४४३२६

महाप्रभु श्री वल्लभाचार्य मार्ग, नयाशहर, किरानगढ, ३०५८०२

गोस्वामी श्याम मनोहर

आमने श्रीमानमजीडिरी मारिपुडु/न/पउ तसदीमिका
मी पडुमंशिनं रागोउ जमिआउडावडवो दी दिवो
गदी ह.

गेरे पिउमइरा गो. श्रीदीक्षितजी मारिपुडु म/मइरा
दीक्षितमार्प तसु पडुमंशिनं पदराज समुत्तमरा-म
तसु गारापुमंशिनं दीक्षितमार्पम रागता कदिरा
श्रीपुडुमंशिनं कपरे पिउमइराके सपुनं मरने व.

पु पुदीपुमंशिनं रागपुदीपुमंशिनं दीक्षितमार्प
रागोउ जसपुदीपुमंशिनं मारिपुडुमंशिनं मी दी.
रागताके पुडुमंशिनं मारिपुडुमंशिनं मी दी.
मके सपुनं मरने कपरे मी दी. मर-मर

मके मर श्रीपुडुमंशिनं मारिपुडुमंशिनं मी दी.
मके मर मारिपुडुमंशिनं मरने पुडुमंशिनं कपरे
मके मर मी दी. मर-मर

दीक्षितजी पुडुमंशिनं

६३, मलिक सोसायटी, चौक रस्त, नुतु लोड,
मार्च ४०० ०५६. फोन: ६१४३२६

महापु श्री मलिकसोसायटी मार्ग, नगरम, किराना, ३०५८०२

॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्लभ आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्त्व के मनन-निदिध्यासनार्थ अथवा पौराणिक भगवतत्त्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान् के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं। इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम, द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषानुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ में संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषु धर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमार्गीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्त्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती। किमधिकम्.....

दिसम्बर ५, २००२

मुंबई

गोस्वामी श्याम मनोहर

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purāna.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēsika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWAMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,



Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

Camp : Madras
Date : 23/12/2002

॥ श्रीगुरुभ्यः ॥

राधारमणवृन्तान्तं कृष्णवक्त्रभयोषितम् ।
अक्षैरिन्दमणारुयेन भाषाभेदेन सुन्दरम् ॥

भगवदुगलीलावित्तासु दर्पण भूतस्य भागवतस्य
रसाधायकं व्याख्यानं श्रीकृष्णवक्त्रभयोर्येन मधुरया
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन अक्षिभज-
नेन विदुषा तादृशमेव कृतम् । सरसाभभाषाङ्गीली सहृदय
हृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतेशः
भगवदनुग्रहादितपाठकप्रमोदमावेति नारपणस्यतिपूर्व
निरमासि।

नारायण! नारायण!! नारायण!!!

ॐ नमो आशास्यते
श्रीरङ्ग-रामानुजयतिना ।

With blessings and best Wishes

Sri Ranga Ramanuja Yati

...Vitala... which is now available in the... (Sectam) of our...



...known as...

...in several parts, to have been written following the reasoning and...
Bamaputa.

2000AM

My... Maharaj, regarded as... (Vidyaguru), the three...
Navajpakham

...which, I consider as both... sweet in character...
for our Lord...

...MANOHAR

Dec 5, 2002
MUMBAI



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
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Phone : 0431- 432379

॥ श्रीमुखम् ॥ (Srimukham - Blessings)

**Divine Leelas of Radha Ramana as graced by Krishna
Vallabha beautifully portrayed by Ramana in a different
language**

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

॥ SRI HARI ॥

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystallly spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

Swami, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and am not in any way fit or capable of doing full justice to the most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmī Shri Shyam Manoharji, my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has blessed me with Bliss and Joy, through this and I pray and hope that the Divine Leelas of our Lord, as explained by

Preface

-SRI HARI-

Saprēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgvāta Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periashtamam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunīlji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life, This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhatta and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhatta, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhatta, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardhā, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHOTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmīns and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmīns and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Āchārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhādās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; **"It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things"**. He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through ones own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgavatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tika" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

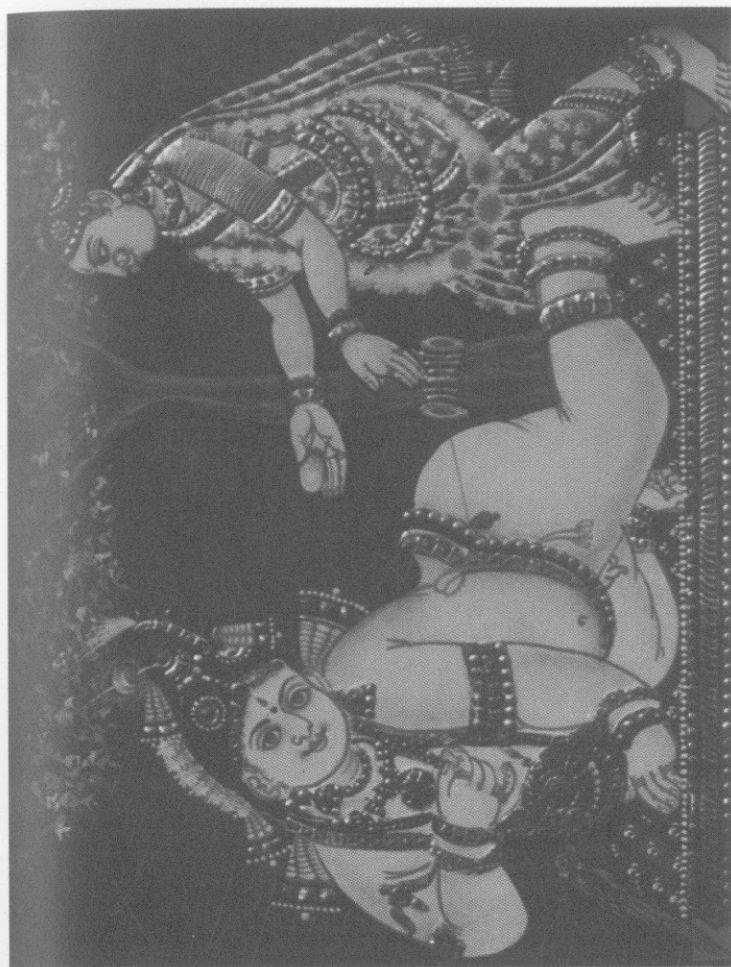
He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, **"to have absolute faith in our Lord alone"**. "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.



MOTHER YASODHA AND SHRI KRISHNA

Photo: Courtesy, Ms. Pushpa Ram and Shieela Arts Gallery, Chennai

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्री भागवतं-प्रथमस्कन्धं-दशमोध्यायं ॥

SRI BHĀGAVATAM - CANTO 1,

CHAPTER 10

नैश्चिन्त्यसिद्धये विष्णोर्भीष्ममुक्तिर्निरूपिता ।

ऐहिके सर्वसौख्यं तु दत्तवांस्तन्निरूप्यते ॥१॥

पाण्डवानां यदूनां च तदध्यायद्वयेन हि ।

निरूप्यं प्रथमं तत्र पाण्डवानां तदुच्यते ॥२॥

कृष्णाधीनं सुखं यस्य स सुखीति निगद्यते ।

अतः कृष्णपरं चित्तं सर्वेषामत्र वर्ण्यते ॥३॥

पूर्वाध्यायान्ते युधिष्ठिरस्य राज्यप्राप्तिरुक्ता। तत्र राज्यकरणं ज्ञानाज्ञानाभ्यां
न घटत इति राज्यस्थितिं पृच्छति शौनकः:-

KARIKAS 1 to 3 Meaning: “For the sake of the attainment of our Lord, by Shree Bheeshmaji, without any stress, the “liberation” of Shree Bheeshmaji without any difficulty, was explained, in the last chapter” (1)

“Now, our Lord also blessed both the Pandavaas and the Yadavaas with all the valuable “worldly” happiness and welfare. This will be explained in two chapters. In the first instance, the worldly happiness of the Pandavaas will be explained. This is done, in this 10th chapter. (2)

“That, happiness and welfare of the devotee, which is under the control and blessings of our Lord Sri Krishna, can only be rightfully called as “happiness and welfare” (SUKHAM). Hence, each and every one of the Pandavaas had their mind fully devoted and merged in our Lord Sri Krishna. This is being described in this chapter.”

In the last chapter, it has been said, that king Yudhishtira had attained the kingdom and rulership. We should remember here, that, this event of “rulership” was not attained by Yudhishtira either through his own “knowledge” or through his “ignorance”. (“Jnana” and “Ajnana” – i.e. He got the kingdom, only through the grace of our Lord). Sage Sounaka is asking now a question on the state of affairs of this kingdom.

शौनक उवाच—

हत्वा स्वरिक्थस्पृध आततायिनो युधिष्ठिरो धर्मभृतां वरिष्ठः।
सहाऽनुजैः प्रत्यवरुद्धभोजनः कथं प्रवृत्तः किमकार्षीत्ततः॥१॥

VERSE 1 Meaning: “Sage Sounaka asked, “King Yudhishtira, who was denied even “food”, by the “Aatataayis” (Duryodhana and others are referred to here – as “fit to be killed at sight”) and whose part of the kingdom was “robbed” by these wicked persons, had destroyed all of them in the war. Now, he began to rule the kingdom, along with his brothers. Please tell me, as to what he did after this event.”

श्रीसुबोधिनीः हत्वेति। स्वरिक्थे स्पृद्धन्त इति तथा। रिक्थं धनम्। अत एव आततायिनः धनापहान्। अवध्यवधे हेतुराततायित्वम्। अस्वरिक्थे वा स्पृद्धा येषाम्। अनेन धनार्थिनो हत्वा धनं गृहीत्वा तेन राज्यकरणमनुचितमिति

ज्ञापितम्। नन्वेवमेव प्राकृताः कुर्वन्ति? तत आह—धर्मभृतां वरिष्ठ इति। न धर्मज्ञानमात्रं कृतिमात्रं वा। किन्तु ये धर्ममेव गृहीत्वा तिष्ठन्ति तेषां मध्ये श्रेष्ठः। अनुजैः सहेति। सर्वत्र शत्रुवधे धर्मज्ञाने राज्यप्राप्तौ च किञ्चिद्भ्रातृष्णामैकमत्यमस्ति न वेति सम्बन्धः। प्रत्यवरुद्धं भोजनं यस्य। भोजनं पालनमभ्यवहरणं वा। पूर्वमाततायिभिः प्रत्यवरुद्धं भोजनम्। इदानीं वा अवरोधस्य प्रतिकूलत्वे प्राप्तभोजनत्वं सिद्ध्यति। अतस्तुच्छे राज्ये सर्वज्ञस्य कथं प्रवृत्तिः। सन्तोषेण च राज्ञो राज्ये स्थातुमेशक्तत्वात्ततो राज्यं प्राप्य पुनः कलहाद्यन्यद्वा कृतमिति प्रश्नः ॥१॥

तत्र स्वेच्छया युधिष्ठिरेण न किञ्चित्कृतं किन्तु भगवदिच्छयेति तस्य न राज्ये दोषो गुणो वा। किन्तु भक्तत्वाद्भगवदिच्छया राज्यं कृतवानिति वक्तुं भगवांस्तस्मै राज्यं दत्त्वा तुष्टो जात इत्याह।

SRI SUBODHINI: The Kaurava brothers were envious of the Pandavaas, and were desirous of depriving their part of wealth and kingdom. Hence, Duryodhana and others are, referred to here, as “Aatataayis” (i.e. those vile sinners, who can be killed on “sight”). Due to this “sinful” nature in them, they were used to “rob and cheat” others of their wealth etc. Though the Kaurava brothers did not deserve to be destroyed, due to their sinful nature as “Aatataayis”, our Lord had decided to destroy them. The “kingdom” of the Pandavaas never belonged to them i.e. not their own or “part”, as they coveted the part of the kingdom belonging to the Pandavaas.

In this way, the Kauravaas were destroyed, as they “deserved” this punishment. Yudhishtira began to rule the kingdom. We should not hasten to think, that Yudhishtira was also desirous of the wealth and kingdom of the Kauravaas and, hence, he killed them in the war. If this was so, then it would not be appropriate, for

Yudhishtira, being very "virtuous" (Dharmaatma) person, to do so. This is what is indicated. If someone gets a doubt like this, that, Yudhishtira also indulged in a "human, natural" way of conducting the war etc., the doubt is removed by telling, that Yudhishtira was the "best" among those, who scrupulously followed the path of "Dharma" at all times! He was fully aware of the rules of conduct as per "Dharma", and he was considered as the "best" in this sphere of knowledge and conduct,. It would not be proper for him to kill his relatives, only for the sake of attaining wealth and kingdom, as a result of a desire in him!

The purport of the question asked by sage Sounaka was about the "attitude" of the brothers of Yudhishtira and of his own, on attaining this kingdom -(i.e. as to whether, they had "one mind" or had different opinions and views). The Kauravaas had stopped, earlier, the "food and other essential items" for living, of the Pandavaas. Now that this "obstruction" had been removed, they began to have "food", and the comforts of the kingdom. The question is now asked, as to whether king Yudhishtira was now "happy", and whether he went to fight any other war or otherwise? It is said, that Yudhishtira was "omniscient" (all-knowing). Hence, how did he rule this "kingdom" which was in a "bad state" of affairs? Moreover, it is also said, that a king should not rest "happy" at all times, while ruling a kingdom. (i.e. He should be anxious and careful to look out for possible future problems for his subjects.)

In this context, it is also very clear, that YUDHISHTIRA DID NOT DO ANYTHING, OUT OF HIS OWN DESIRE. HE DID EVERYTHING DUE

TO THE WILL AND DESIRE OF OUR LORD ONLY! Due to this, he was not "touched or affected" by the "good or bad" qualities of the kingdom. As he was a devotee, he ruled the kingdom, as per the desire of our Lord Sri Krishna only. Only with a view to tell this, it is said, that "Yudhishtira became happy, after consecrating the kingdom, to our Lord".

सूत उवाच—

वंशाङ्कुरं वंशदवाग्निनिर्हृतं संरोहयित्वाऽभवभावनो हरिः ।
निवेशयित्वा निजराज्य ईश्वरो युधिष्ठिरं प्रीतमना बभूव ह॥२॥

VERSE 2 Meaning: "Sri Soota said, "Our Lord Sri Krishna, who is the "giver" of "liberation", made the Kuru race blossom again, after its passing through the forest fire, which got originated, due to the bitter family feud! He then, installed Yudhishtira as the king of the kingdom and certainly got very much pleased with this!"

श्रीसुबोधिनीः वंशाङ्कुरमिति। द्वयं कृत्वा भगवान् प्रीतो जातः। वंशाङ्कुरपरीक्षिद्रक्षणं युधिष्ठिराय राज्यदानं च। ततस्तत्र भगवतस्तादृशेन कार्येण किमित्याशङ्क्य (?) स्वभक्तानां वंशरक्षा सर्वथा कर्तव्या। तदभावे प्रवृत्तिमार्गनिष्ठता अयुक्ता। ऋणित्वात्। वैषयिकसुखभावाच्च। दैत्यांशैर्हि भगवदीयानां द्वयं दूरीक्रियते। तत्र भगवतैव प्रतिविधातव्यम्। स्वतः प्रतीकाराभावायाऽऽह - वंशदवाग्निनिर्हृतमिति। वंशे दवाग्निः। वंशाद्वा उत्पन्नोऽन्योन्यसङ्घर्षणेन। संरोहयित्वेति। नूतनमङ्कुरमुत्पाद्य। तथा करणे हेतुः। अभवो मोक्षस्तं भावयतीति। 'ऋणत्रयमपाकृत्य मनो मोक्षे निवेशयेत्' "नाऽपुत्रस्य लोकोऽस्ति सर्वे ते पशवो विदुः" रित्यादिश्रुतिस्मृतिवाक्यैर्वंशाभावे पितृणामाक्रोशान्मुक्तिर्न स्यात्। किञ्च हरिः। सर्वदुःखहर्त्ता। अपुत्रकृतक्लेशमपि दूरीकरोतीत्यर्थः। भवभावन इति वा। उद्भवमेव भावयति। अभिवृद्धिभावनकर्तव्यार्थः। राज्यं तु पूर्वमेव सिद्धम्।

अन्यथा सर्वेभ्यो भक्तेभ्यो राज्यदानं प्रसज्येत। अतो निवेशनमेव कृतवान्। तत्र हेतुः—ईश्वर इति। स्वयमीश्वरोऽन्यानपीश्वरान् कृत्वा सुखी भवति। अथवा। ईश्वरः समर्थः। असमर्थो हि प्रमाणमुखनिरीक्षकः सर्वं त्याजयित्वा मुक्तिं प्रयच्छति। अयं तु न तथेत्यर्थः। हेति निश्चये ॥२॥

ईश्वरधर्माविर्भावाभावे तुच्छत्वे स्वस्मिन्स्फुरति राज्याद्भयम्।

तद्युधिष्ठिरस्य ज्ञानादपगतमित्याह—

SRI SUBODHINI: After protecting the child Parikshit, our Lord gave the kingdom to Yudhishtira. After doing these two “actions”, our Lord became very pleased. After this, a thought is given, as to the results achieved through these actions - by our Lord deciding, that this Kuru family should be protected, in all ways! By not doing this, the discipline, which is necessary for observing the “path of action” (Pravruthi Maarga) will get affected or becomes “undeserving” (inappropriate). WHY? ON MATTERS AND ISSUES PERTAINING TO THE BHAKTHAS, OUR LORD CONSIDERS HIMSELF AS “RESPONSIBLE” AND A “DEBTOR” (RINI)! But usually the “Bhakthas” do not enjoy, in this way, the material objects and pleasures. Hence, with a view to protect this “path of action”, our Lord, who is very gracious to His devotees, always ensures the protection of the family of His devotees also — especially when our Lord’s devotees are not usually attached to the tasks of this “path of action” (Pravruthi Maarga). Why? BECAUSE, ALL ACTIONS ON THE PART OF “BHAKTHAS” TAKE PLACE, DUE TO THE WILL AND DESIRE OF OUR LORD ONLY!

Moreover, so long as, there is no continuity of the family lineage, our Lord’s devotees will have to carry the burden of “debt to ancestors” (Pitrus)! With a view to

remove this “debt of the ancestors”, our Lord took the above two “actions”! THE LORD HAD TO DO THESE ACTIONS, AS HIS DEVOTEES DO NOT GET A DESIRE FOR OBJECTS OR FOR ENJOYMENTS, IN THEIR MIND (BY THEMSELVES).

Even if the “devotees” belong to the “demoniac” clans, our Lord ensures their protection, and the attainment of “kingdom” for them — as they are His “Bhakthas”. Hence, it is our Lord, who will take all the necessary actions for their sake! Here also, the child Parikshit was saved, with a view to save the Kuru family lineage, and He also gave the kingdom to Yudhishtira.

The “Kuru” race could not protect itself, through its own efforts, as a “bitter feud in the family” got originated, like a forest fire. Like the bamboo forest, gets burnt, through scratching violently (through wind) against each other. This “fire” cannot be put out by the bamboo trees themselves! In the same way, a bitter family feud ensued in the “Kuru” clan, and this “feud” could not be ended, by the rival factions. The child Parikshit was affected, in his mother’s stomach, by this “feud”. The “Bhrahmaasthra” aimed by Aswathaama, to burn up the child Parikshit had threatened the child. In fact, the body of the child in the stomach of the mother had got burnt! But our Lord, not only put off this fire, but also caused the germination of the new “crop” by way of protecting the child Parikshit- AS OUR LORD IS THE GIVER OF “MOKSHA” (LIBERATION).

It has been said, that (in the “Smrithees”) a human being should not put his mind on the fourth “goal” of “Moksha” (liberation), before he is freed from the three

“debts” (to one’s ancestors, to the “humans” and to the “celestials”). It is also said, that, without a “son”, a person is not able to attain the “better worlds” after death! This has been said so, in the Vedas. It is said, again, in the “Smrithi”, that everyone is considered as an “animal” only, until a “son” is born to him! This is the “understanding” of the sages. Hence, it is said, that the “ancestors” (Pitrus) “weep”, when there is no family lineage, as, they are not able to get “deliverance” from the world of the “ancestors”, (PITRULOKA) due to this absence of family lineage!

OUR LORD, OF COURSE, REMOVES THE SORROW OF EVERYONE. DUE TO THIS, HE REMOVES THE SORROW CAUSED BY THE “ABSENCE OF A SON” TOO! In this way, it is our Lord, who causes the progress of the family lineage — NAY, ALL “CREATION” IS DONE BY OUR LORD! That is why, for the progress of the family lineage, our Lord had protected the child Parikshit!

Yudhishtira had a small part of the kingdom, even before. But his enemies had “robbed” even this small “part” also. Now, our Lord ensured, that this very same “kingdom” is returned to Yudhishtira. A question arises now. If the Lord were to bless each of His devotee, with such a “kingdom”, then, only the family lineage of such devotees with kingdoms will ensue! But, this being not so, what is being explained is, that Yudhishtira was given back his own kingdom, which had been “snatched” away from him!

Our Lord had made Yudhishtira sit on the throne of his kingdom. THIS WAS DUE TO THE FACT, THAT OUR LORD IS “ISHWARA” — THE LORD OF THE

UNIVERSE! DUE TO THIS, OUR LORD BECOMES VERY HAPPY AND PLEASED BY MAKING HIS DEVOTEES AS "ISHWARAS" (LORDS AND KINGS).

A doubt arises now. Our Lord's principal aim "for His incarnation" is to bless His devotees with "liberation" (Moksha). Then, why did He not bless Yudhishtira with "liberation", but gave him only the kingdom and made him rule it? The answer is given for this by telling, that OUR LORD IS ISHWARA AND OMNIPOTENT, (SAMARTHA) AND THIS WAS AS PER HIS OWN WILL!

Only those, who are not "capable", give results as per the rules of the scriptures (i.e. the lesser celestial deities). Hence, they make everyone undertake to "renounce" and bless them with "liberation". But our LORD IS OMNIPOTENT. Hence, He need not undertake to do any action, as per the evidence of the scriptures!

HENCE, OUR LORD IS CAPABLE OF GIVING "LIBERATION" EVEN AFTER GIVING THE KINGDOM TOO! The syllable "Ha" (yes, indeed) is used to indicate this "CERTAIN TRUTH", THAT OUR LORD'S WILL PREVAILS ALWAYS, AND HE IS OMNIPOTENT!

If, Yudhishtira was not given the attitude of "Ishwara" (Lord and Ruler), then, he would have felt "lowly", and he would have got "fear" from his kingdom itself! This "fear" got removed, through the rise of "Jnana" in the mind of Yudhishtira. This is what is told — as per the next verse.

निशम्य भीष्मोक्तमथाऽच्युतोक्तं प्रवृद्धविज्ञानविधूतविभ्रमः ।
शशास गामिन्द्र इवाऽजिताश्रयः परिध्युपान्तामनुजानुवर्त्तितः ॥३॥

VERSE 3 Meaning: “Yudhishtira’s “delusion” was removed in a very special way through the teachings of Shree Bheeshmaacharya (after imbibing them in his heart) and on contemplating the advice given by our Lord Himself – both of which originated immeasurable “Jnana” (knowledge) in his mind! He now got determined, in his mind, that our Lord only is his final refuge! Yudhishtira began to rule his kingdom on this earth, like Lord Indra, duly served by his loving brothers.”

श्रीसुबोधिनी: निशम्येति आवश्यकं तु कर्तव्यमेव न तेन किञ्चिन्नश्यतीति भीष्मवाक्यश्रवणादेव राज्यभयं निवृत्तम्। अथ भिन्नप्रक्रमेण। ईस्वरविचारेण “नारायणपराः सर्वे न कुतश्चन बिभ्यती” ति न्यायेन नारायणपरस्य भगवद्वाक्यमेव कर्तव्यम्। न तु विषयजन्यं भयमपि सम्भावनीयमित्यच्युतोक्तम्। एवं मर्यादापुष्टिभ्यां सर्वोऽपि शास्त्रार्थोऽवगतः। ततः प्रवृद्धविज्ञानेन विधूता दूरीकृता विशिष्टा भ्रमा यस्याः। गां पृथिवीमाज्ञापूर्वकं पालितवान्। अन्यो हि राजा दैवादृष्टौ सञ्जातायां सस्ये सम्पन्ने चौरादिभिः परं पालयति। अयं तु वृष्टिमपि निष्पाद्य स्वधर्मेण पुष्टान् कृत्वा पालयतीत्याह—इन्द्र इवेति। मनुष्यैष्यवम्पालनसामर्थ्यं हेतुः—अजिताश्रय इति। न केनाऽपि जितो भगवानाश्रयो यस्याः। परिधिः समुद्र उपान्ते यस्याः। यद्यप्यन्ये राजानः सन्ति तथाप्येतदाज्ञाकारिण इति तथोक्तम्। अनुजेरनुवर्त्तितः। प्रथमतो भ्रातर एव कुर्वन्ति। पश्चात्तत्स्वयं करोति। भ्रातृभिः सेवितो वा ॥३॥

तस्य धर्मेण पोषितस्य राज्यस्य गुणानाह त्रिभिः —

SRI SUBODHINI: That which is required to be done, has to be completed without fail. There is no harm in doing this. On listening to the advice of Bheeshmaacharya, the “fear” pertaining to the rulership of the kingdom in the mind of Yudhishtira got removed.

In the verse, the word “Atha” (now) is used to indicate the “starting” of another topic i.e. **OUR LORD SRI KRISHNA IS THE PROTECTOR OF ALL OF US!** In this way, a devotee who is fully and totally devoted to our Lord Sri Narayana, has to perform all his actions, as per the “orders” of our Lord only. After listening like this, king Yudhishtira understood all the aspects of “Bhakti”, as per the twin methods of “Maryaada and Pushti” (“orderly” and that of “grace”). The advice of Shree Bheeshmaacharya was based on “Maryaada”, and the “words” of our Lord viz. “Do not be afraid of anyone or anything” is based on the way of our Lord’s “grace” (Pushti). Now, both these ways were understood by Yudhishtira. This two-fold knowledge progressed his overall “Jnana” by leaps and bounds (immeasurably). The “special knowledge” (Vijnana) arising out of this contemplation made the “delusion” in the mind of Yudhishtira “run” away!

Due to this, Yudhishtira began to rule the kingdom as per the “orders” of our Lord. Other kings protect the “grains” of the harvest (from robbers and looters) produced after the rains in the farms. But Yudhishtira, being endowed with “divine” blessings, was able to originate “rains” and “bless” everyone with his “qualities and virtues”, and afford protection to everyone. That is why, it is said here, that like Lord Indra was ruling and protecting the “celestials”, king Yudhishtira also did likewise!

Yudhishtira is only a “human” being — yet, he had the “capacity” to rule the kingdom like the “celestials”. The reason for this is told, that “OUR LORD CAN NEVER BE CONQUERED BY ANYONE”. SUCH AN “UNCONQUERABLE LORD IS THE PROTECTOR

OF KING YUSHISHTIRA! Is there anything to be wondered at, that the capacity of our Lord had got "ingressed" into His devotee? Yudhishtira was now ruling the entire "earth" (up to the oceans). This aspect has been specifically told, that all other kings of smaller kingdoms, now began to rule their territories as per the "orders" of king Yudhishtira only.

His brothers, in the first instance, looked after the affairs of the state and Yudhishtira came into the picture later only. Alternately it can be said, that each of his brothers rendered their respective service to him! In this way, they all participated in his "service", and the rulership of the kingdom.

This "kingdom" was progressed and protected by the virtues and qualities of Yudhishtira's rule. Through the following 3 verses, the "qualities" of this kingdom are explained.

कामं ववर्ष पर्जन्यः सर्वकामदुघा मही ।

सिषिचुः स्म व्रजान् गावः पयसोधस्वतीर्मुदा ॥४॥

नद्यः समुद्रा गिरयः सवनस्पतिवीरुधः ।

फलन्त्योषधयः सर्वाः काममन्वृतु तस्य वै ॥५॥

नाऽऽधयो व्याधयः क्लेशा दैवभूताऽऽत्महेतवः ।

अजातशत्रावभवन् जन्तूनां राज्ञि कर्हिचित् ॥६॥

VERSES 4, 5 and 6 Meaning: "The rains were showered as per the desires of people and their requirements. The earth produced each and every type of product and material. Cows with big udders began to drench the cowsheds with copious quantities of milk, given with great joy." (4)

"The rivers, the ocean, the trees and creepers along with the mountains and all the other medicinal herbs and plants, began to yield their products and results, as per the desire of king Yudhishtira." (5)

"During his rulership, no one got the trouble or got affected by the problems/ diseases caused by the physical, mental or celestial causes." (6)

श्रीसुबोधिनीः कामं ववर्षेति। आधिदैविकसौख्यं हि तथा चैवाऽऽधिभौतिकम्। आध्यात्मिकं च तद्राज्ये कृष्णेच्छातः क्रमोदिताः (?) काममिच्छानुसारेण। क्षेत्रविशेषं सस्यापेक्षम्। पृथोरिव पृथिवी सर्वतः कामदुग्धा जाता। गाव ऊधस्वतीः स्थूलक्षीराशयाः। धर्मात्मा अयं राजा अस्मत्परिपालको जात इति मुदा पयसा व्रजानेव सिषिचुः। यावद्दोग्धा भाण्डं च समायाति तावत्क्षीराधिक्याद्भूमिमेव सिषिचुः। पर्जन्यः पृथ्वी गावो, देवताः। नद्यः समुद्रा, जलमिथुनम्। वृक्षा लताश्चाऽपरं स्थलमिथुनम्। एतद्वयमत्रातिरिक्तसर्वहेतुः ओषधयो व्रीह्यादयः। सर्वेषां सजीवत्वाद्भूतत्वम्। काममिच्छानुसारेण। इच्छायामपि सत्यामकालफलने दोषनिमित्तत्वेन कदाचिद्भयं भवेत्तन्निवृत्त्यर्थमाह। अन्वृतु ऋतुमनतिक्रम्य। अध्यात्मनि (?) गुणानां स्वतः सिद्धत्वात्। दोषाभावाय रोगाद्यभावमाह। आधिर्मानसी व्यथा। व्याधिः शरीरस्य। क्लेशा अविद्यादयः। इन्द्रियस्रावगर्भप। तव्यभिचारादयोऽपि दैवभूताऽऽत्महेतवः क्लेशा न भवन्ति। राजधर्मैव सर्वसमाधानात्। आदिमध्यावसानेषु राज्यमेकविधमित्याह—**कहिंचिदिति** ॥४॥५॥६॥

एवं सामान्यतः सर्वसौख्यमुक्त्वा प्रेमसौख्यनिरूपणार्थं भगवतो निर्याणोत्सवमाह उपित्वेत्यादि यावद्ध्यायसमाप्ति।

SRI SUBODHINI: Through the grace and will of our Lord Sri Krishna, in the kingdom of Yudhishtira, there was happiness and joy caused by the physical, mental and celestial forces (causes). These three types of "happiness and welfare" are being told through the three verses respectively.

The "rains" came as per the "desire" of king Yudhishtira. Like it happened during the rulership of king Pritu, this "earth gave, from all it's sides, each and every type of materials and objects, as desired by the subjects of this kingdom. The cows with full and big udders, became very happy, that king Yudhishtira had become their "ruler", and will henceforward, protect them! Through this "joy", these cows, began to drench their cowsheds, through their "milk". Before the bringing of the milk vessel, the cows would hasten to pour milk, and naturally it overflowed the vessel and drenched the ground also!

"Rains, earth and cows" are "celestial" by nature (Aadidaivik). The rivers and ocean are united through "water". Hence, the ocean is regarded as the "husband" of the rivers, and that is why, they are referred to as being "together". The trees and creepers are the "Jodi" (together) on the land. Hence, the trees are considered as the "husband" of the creepers.

Apart from producing "food (grains)", both trees and creepers also "originate" other things and materials. There were plentiful medicinal plants and there is "life" in all these plants. That is why, all these "plants" are termed as "Bhoota" or "Praani" (life). Here, in this kingdom, they gave the "result and object" as per the desire of each and everyone. If they were to give the "fruits" out of "time", even though there is "desire" for them — then, they will originate fear due to this "untimely" origination! Hence, with a view to remove this blemish, it is said, that all these "trees and plants" gave their "fruits and results" as per the correct and proper "season" only! (i.e. not "untimely").

As regards “mental” ailments/ diseases, both of these were absent in this kingdom. (“physical” also i.e. pertaining to the body). All types of “Aadhis” (mental problems) and “Vyaadhis” (physical diseases) and also the “stresses and strains” arising out of “ignorance” (Avidhya) in the intellect of people, were also absent. There was no “oozing out” of blood from the “senses” (Indriyas) of the subjects living in this kingdom; there was no loss of pregnancy (abortion before the ending of 4 months from the date of conception) and there was no “prostitution” either!

In this way, these three causes viz. physical, mental or celestial, never originated any problem or trouble in this kingdom ruled by Yudhishtira. The main reason for this was the “virtuous qualities” of the king, which made everyone happy and peaceful. In the beginning, in the middle and in the end of this kingdom, there was only one type of Sukham or happiness. (The word “Karhichit” is used to indicate the meaning of “not even for anyone”).

In this way, after explaining the happiness of everyone, with a view to emphasize the joy and happiness of “love” (Prema), (for our Lord), a description of the “celebrations” is done, which was observed at the time of departure of our Lord Sri Krishna from Hasitnapura. This will be described till the end of this chapter.

उषित्वा हास्तिनपुरे मासान् कतिपयान् हरिः ।

सुहृदां च विशोकाय स्वस्वसुः प्रियकाम्यया ॥७॥

आमन्त्र्य चाऽभ्यनुज्ञातः परिष्वज्याऽभिवाद्य च

आरुरोह रथं कैश्चित् परिष्वक्तोऽभिवादितः ॥८॥

VERSES 7 and 8 Meaning: "Our Lord, with a view to remove the sorrow of His relatives and with a view to make His sister Subhadra happy (i.e. to do something liked by her), stayed for many months in Hastinapura."
(7)

"After getting the permission of everyone, and after getting the "order" of His own aunt Kuntiji, after meeting Arjuna and others and after accepting the prostrations of Nakula and Sahadeva, our Lord secured the approval of Yudhishtira (i.e. He took leave of Yudhishtira) and sat on the chariot" (for His departure to Dwaraka)." (8)

श्रीसुबोधिनीः वृथैव जीवनं लोके भक्तिज्ञानोत्सवैर्विना।
कृष्णौकतानचित्तत्वं मुक्तेरप्यधिकं मतम्। हस्तिनापुरमित्यलुक्त्वृतीयासमासः।
हस्तिना निर्मितं पुरमिति। मध्यमपदलोपात्। हस्ती राजा। हस्तिनः सम्बन्धीति
हास्तिनम्। अण् प्रत्ययः। हस्तिनिर्मिते पुरे वासस्तद्वंश्यानां विमुक्तये।
निरन्तरस्थितिर्या तु भूमिर्मुक्तिप्रदेति च। कालस्याऽकारणत्वाय तदंशाः
परिकीर्त्तिताः। बहुत्वादगणनाऽभावात्तेषां चाऽहेतुता मता। स्थित्वा
शोकापनोदे तु गमने स्मरणाद्भवेत्। स्नेहस्ततः कृतार्थत्वामितिभावो
हरिर्मतः। सुहृदां च विशोकाय। चकाराद्राज्ञः। प्रियार्थं स्वस्वसुः सुभद्रायाः।
पुत्रशाकापनोदः पौत्रोत्पत्त्येति भगवत्स्थितिः प्रीतिवर्द्धिका। आमन्त्र्येति
लौकिकम्। चकाराद्वरदानादि। अलिङ्गनं सर्वदोषनिवृत्तये। अभिवादनं
बहिर्मुखत्वेऽपि दोषाभावाय। चकारादुचितं दानादि। कैश्चिदिति।
सख्यपर्यन्तमागतैः। प्रेम्णा स्निग्धैर्वा कैश्चित्। इति तादृशा दुर्लभा इति द्योतितम्
॥११॥८॥

SRI SUBODHINI: In this world, our life is a waste, without having the celebration arising out of pure devotion to our Lord or those arising out of "Jnana" (knowledge) about our Lord. TO HAVE OUR MIND

GET "ONE-POINTED" IN SRI KRISHNA ONLY IS MUCH GREATER THAN EVEN "LIBERATION"!

IT IS SAID IN "PADMA PURAANA", THAT IT IS "LIBERATION" ONLY WHEN A PERSON BECOMES A SERVANT AND DEVOTEĒ OF OUR LORD SRI VISHNU!

The name of the city is given, in the verse, as Hastinapura. In the olden days, there was a king by the name of "Hasti", and he had created this city. Hence, its name came to be regarded as "Hastinapura".

Our Lord was now staying in this city with a view to confer the blessings of liberation on all the persons born in the family of king Hasti.

* Our Lord also stays in Mathura and other places. He stays in these cities with a view to bless the devotees with "liberation". Of course, this "liberation" will take place only, when our Lord is "remembered" at all times! Here, our Lord's staying in this city, for "many months", has been described. Of course, the actual number of "months" stayed by our Lord, in this city are not specified.

Our Lord stayed in Hastinapura, only with a view to confer "liberation" on everyone. The staying of our Lord here made everyone very happy, as all their sorrows were removed. Afterwards, our Lord decided to depart. Due to this, all of them got "deep love" (Sneha) for our Lord, and this "love" for our Lord, enabled the devotees to get fulfilled (i.e. of all their "goals"). In this way, our Lord desired for the "liberation" of everyone. The syllable "Cha" (and) in the

verse, indicates, that our Lord stayed there with a view to make the king happy!

Our Lord's sister Subhadra had lost her son Abhimanyu, in the war, and she was very unhappy due to this. This sorrow was removed through the birth of the child Parikshit. In this way, our Lord's stay, in this city, increased the attitude of "love" for Him, in everyone!

Our Lord took approval and permission from everyone to go back to Dwaraka. This is the "worldly" way! The syllable "Cha" (and) used in the verse, indicates the giving of "boons" to everyone, by our Lord! Our Lord met everyone with a view to remove the blemish and sins of everyone. Our Lord removed the "blemish" caused by the "outward outlook" of all these persons, through His greetings and words of taking approval, for going back to Dwaraka. In the verse, another "Cha" (and) has been used to indicate, that our Lord gave the appropriate "charities", before He went back.

Many persons embraced our Lord! By telling like this, the types of devotion from the devotion of listening to our Lord's glory (Sravana Bhakthi), up to the devotion of "friendship" (Sakhya Bhakthi) have been emphasized. Hence, our Lord embraced everyone. Alternately, all the devotees were full of loving attachment to our Lord and hence, they embraced our Lord. SUCH LOVERS AND DEVOTEES ARE VERY RARE. This is what is indicated.

सुभद्रा द्रौपदी कुन्ती विराटतनया तथा ।

गान्धारी धृतराष्ट्रश्च युयुत्सुर्गौतमौ यमौ ॥१॥

वृकोदरश्च धौम्यश्च स्त्रियो मत्स्यसुतादयः ।

न सेहिरे विमुह्यन्तो विरहं शार्ङ्गधन्वनः ॥१०॥

VERSES 9 and 10 Meaning: "Subhadra, Draupadi, Kunti, Uttara, Gaandhaari, Dhritaraashtra, Yuyutsu, Gowthama, Nakula, Sahadeva, Bheema, Dhowmya, Sāthyavati and other ladies were unable to bear the "separation" from our Lord, caused by their infatuating loving attachment to our Lord." (9 and 10)

श्रीसुबोधिनीः सुभद्रादयो न सेहिरे विरहमिति सम्बन्धः। देहसम्बन्धपुरःसरःस्नेहः स्त्रीणामधिक इत्याद्यन्तयोर्ग्रहणम्। विराटतनया उत्तरा। यथा भर्ता तथा पुत्रो मारणे रक्षणेऽपि च। गान्धार्या उत्तरायाश्च तथेति समता मता। राजार्जुनयोरुत्सवासक्त्या न विरहस्फूर्तिः। धृतराष्ट्रश्चेति चकारेण वा ग्रहणम्। अन्यथा चकारो धृतराष्ट्रस्य भक्तिबोधकः। तस्य भक्तिर्दुर्लभेति। युयुत्सुर्धृतराष्ट्रस्य भोगस्त्रीपुत्रः। गौतमः कृपः। गौतमवंशोत्पन्नत्वात्। यमौ नकुलसहदेवौ। वृकोदरश्चेति चकारादनुक्तसर्वक्षत्रियग्रहणम्। धौम्यश्चेति पुरोहितग्रहणादनुक्तब्राह्मण ग्रहणम्। स्त्रियस्तेषाम्। मत्स्यसुता सत्यवती। पूर्वोक्ताया वा उत्तरायाः कार्यार्थमनुवादः। विमुह्यन्त इत्येकशेषात्पुनर्निर्देशः। शार्ङ्गधन्वन इति। कालरूपं धनुर्हस्ते स्थापयतीति तद्विरहे कालग्रासः शङ्कितः ॥९॥१०॥

विरहासहनं लौकिकं सर्वथा न भवतीत्यलौकिकज्ञाने सति भगवतोऽन्तर्यामित्वेन विरहाभावादयुक्तं विरहवर्णनमित्याशङ्क्य ज्ञानसत्त्वेऽपि प्रकारविशेषेण परमसुखदानाद्विरहो युक्त इत्याह सत्सङ्गानिति सार्द्धेन—

SRI SUBODHINI: The ladies of the royal household, such as Subhadra and others could not bear the separation from our Lord. The loving attachment (Sneha) is always for the "body" only. This happens in a more intense way, for the ladies! That is why, in the beginning of this verse, the name of Subhadra has

been given, and in the end, the name of Sathyawati has been specified.

The similarity of both "Gaandhari and Uttara" has been specified, as both of them had lost the "son and husband" respectively! But the son of Uttara and the husband of Gaandhaari were saved! Hence, both of them were in a "similar" state (as described through the word "Tatha").

Both Yudhishtira and Arjuna, were interested in the celebrations (Utsava). Hence, both of them did not feel the pangs of separation, in an intense way. That is why, in this verse, their "names" are not referred to. Alternately the syllable "Cha" (and) attached to the name of "Dhritaraashtra" may mean both of these two persons also. This interpretation seems to be correct, as, if we were to take the name of Dhritarashtra only, then it would mean that Dhritarashtra was "also" devoted to our Lord. But we know, very well, as to how Dhritaraashtra can never become devoted to our Lord.

Yuyutsu was the son of Dhritaraashtra's concubine. Kripaacharya was born from the family lineage of sage Gowthama. Hence, his name has been given as Gowthama. Both Nakula and Sahadeva were "twins" (referred to as "Yama").

The syllable "Cha" (and) added to the name of "Vrikodara" (Bheema) indicates also to the other warriors' devotion to our Lord, whose names have not been described here. The sage Dhowmya was the "priest" of the Pandavaas. Here also, the syllable "Cha" (and) has been used. Hence, this would indicate to the other Brahmins, whose names have not been referred to in this verse. The wives of these Brahmins, queen

Sathyawati, the daughter of "fish" (Matsya) and other ladies of the royal household, were unable to "bear" the sorrow of separation from our departing Lord! Alternately only Uttara has been referred to again as "Matsyasuta". Here, both ladies and gents, have been referred together.

All of them have been referred to as "infatuated by loving attachment to our Lord". Our Lord has been referred as "with His bow of Shaarngha". The purport of this is, that our Lord always wears the "bow of time" in His holy hands. Hence, on experiencing the separation from Him, all these persons will become the "food" of "time" (Kaala). Through this "doubt" also, the sorrow of separation arises!

We can never call this sorrow caused by separation as "worldly" by nature! Hence, on the rise of the "supernatural Jnana" (Aloukik Jnana), a devotee realizes that OUR LORD, BEING THE INDWELLING LORD (ANTARYAAMI) IS PRESENT IN THE HEART OF EVERYONE! Hence, no one ever has the sorrow of separation from our Lord — as He is always present in our heart. Hence, to describe His "separation" also seems to be not proper. Having this doubt in the mind, it is said, through the following 1¾ verses, that this sort of feeling of "separation" from our Lord is indeed "appropriate" — as our Lord gives and blesses His devotees with the "ultimate" Sukham or bliss, even after getting "Jnana", by His actual physical presence! Hence, this going way of His "holy presence" is indeed appropriate to cause sorrow, due to separation.

सत्सङ्गान् मुक्तदुःसङ्गो हातुं नोत्सहते बुधः ।

कीर्त्यमानं यशो यस्य सकृदाकर्ण्य रोचनम् ।

तस्मिन्नयस्तधियः पार्थाः सहेरन् विरहं कथम् ॥११॥

VERSE 11 Meaning: "He, who has sung the "praise" of our Lord, which originates happiness and joy, even once, with a peaceful disciplined mind, whose attachment to evil company has been destroyed through the "Satsangha" (association with the saintly persons) — this devotee will never leave our Lord! How can then, these Pandavaas, who have fully consecrated their intellects totally in our Lord, hope to bear the sorrow caused by the separation from our Lord?" (i.e. when even ordinary person can never think of "giving up" on our Lord, how can the devoted and great Pandavaas suffer this separation from our Lord?)

श्रीसुबोधिनी: भगवद्विरहकथा दूरे। भगवत्सेवकानामपि विरहो दुस्त्यजः। उपदिष्टेऽपि ज्ञाने अन्तर्यामितया भगवत्स्फूर्त्तावपि यो रसः सत्सङ्गादुत्पद्यते बहिर्भगवत्सम्बन्धेन वा स न ज्ञानादिभिर्भवति। मानसदेहिकस्त्री-सम्बन्धयोर्वैलक्षण्यात्। स्त्रियाश्च स्वतः सुखं स्यात्। सववस्तुनिष्ठरसस्य स्वनिष्ठदोषस्फूर्त्यैव अभिव्यक्तिदर्शनात्। सायुज्यज्ञानादावपि यदात्मसुखमभिव्यक्तं भवति तत्राऽपि भिन्नतया स्थितं ज्ञानं प्रवेशेच्छा च दोषः। अन्यथा फलोत्तरं तदपगमो न स्यात्। ननु तयोर्गुणत्वमिति चेत्? सत्यम्। लोके बुभुक्षादीनामपि गुणत्वकथनात्। अन्यथा तदर्थमुद्यमो न स्यात्। तस्माद्भिन्नतया बहिः स्थित एव विषयो रसजनकः। अत एव योगिनोऽपि कृष्णाख्ये वस्तुनि प्रकटीभूते समाधिं परित्यज्य तदेव पश्यन्ति। अन्यदा तु समाधिः। किञ्च। देहादीनां दोषत्वश्रवणात्प्रलये तदभावान्मुक्तियोग्याञ्जीवान् भगवान् देहसम्बद्धान् कुर्यात्। किञ्च। परमकृपालुत्वात्सृष्टिमेव न कुर्यात्। अतो दोषोऽपि क्वचिद् गुणः क्वचिद्दोषः। गुणोऽपि तथेति बहिर्व्यवहारपुरःसरमेव सर्वे वेदाः सर्वाणि शास्त्राणि प्रवृत्तानि। बाह्यव्यवहारस्य मुख्यत्वाज्ज्ञानेऽपि

In this verse. The wives of these Brahmins, queen

सति भगवद्विरहासहनं युक्तमुत्पश्यामः। सतां सङ्गान्। एकस्मिन्सङ्गे विद्यमानेऽपि सङ्गान्तरमपि त्यक्तुं न शक्यत इति बहुवचनम्। सतामपि बहुत्वम्। एकस्मिन्नपि बहुधा रसजननात्। तेषामेव कृपया मुक्तो दुष्टैः सह सङ्गो येन। तदनन्तरं तत्कृपयैव बुधः ज्ञानसम्पन्नोऽपि जातः। तथाऽपि पूर्वसिद्धान् सत्सङ्गान् चिन्तामणिवत् त्यक्तुमिच्छामपि न करोतीत्यर्थः। यदर्थमिदं निरूपितं तदाह—कीर्त्यमानमिति। अत्यागे वा सत्सङ्गस्य, गुणमाह—कोर्त्यमानमिति। उभयार्थमित्येके। यस्य भगवतः कीर्तिं सद्भिः कीर्त्यमानां सकृदाकर्ण्य सत्सङ्गान् त्यक्तुं नोत्सहत इति सम्बन्धः। कीर्ते रुचिजनकत्वात्सत्सङ्गस्य च तद्धेतुत्वात्। यशःश्रवणाद्वा तस्मिन्न्यस्तधियः। यथा समीचीनां पेटिकां दृष्ट्वा स्वस्योत्कृष्टं वस्तु सर्वे स्थापयन्ति तथा भगवतः कीर्तिं श्रुत्वा बुद्धिरत्नं भगवति स्थापयन्तीत्यर्थः। सामान्यग्रहणं वैदिकलौकिकसर्वबुद्धिग्रहणार्थम्। किञ्च। पार्थाः। पृथायाः पूर्वमुक्तत्वात्तद्धचनेनाऽपि भगवति न्यस्तधियः कथं विरहं सहेरन्। असहनात्तत्र गच्छेयुः प्रतिबन्धकं शरीरं वा त्यजेयुरिति भगवत्प्रचलनमयुक्तमिति भावः ॥११॥

तर्हि प्रचलिते भगवति किं जातम्? तत्राऽऽह—

SRI SUBODHINI: The “sorrow of separation” from our Lord is impossible for any devotee to bear! Our Sri Mahaprabhuji says here, that the sorrow caused by the separation of His servants and devotees also is “unbearable”! Even after getting “advice and instructions”, on the highest knowledge, even after the inspiration of our Lord, seated as the “Antaryaami” (indwelling Lord) in the heart of everyone, the “bliss” (Rasa = joy) of our Lord’s association and nearness, with His holy, immediate “outside”, “actual” presence (i.e. Satsangha) can never be attained through “Jnana” and other spiritual practices!

Our Sri Mahaprabhuji gives here a “human” example of a loving husband and wife. The mental “love” for one’s wife/husband is one thing. But the

actual relationship (physical) and the happiness/joy thereof are altogether different! When there is "difference" even in this worldly pleasure of both the types (i.e. mental and physical), we should then be able to appreciate the difference between the actual holy presence and bliss of our Lord and His association, in the "outside" with the devotee, and the mental inspiration of our Lord, from one's heart, as the "indwelling Lord" on the attainment of Jnana. The former is considered as the "best", and the latter is deemed as the "middle" order only (Uttama and Madhyama).

Some persons may say, that the cause for the origination of joy and happiness is the "Aatma" or the mind. As our Lord is present in the "mind", a devotee automatically attains the "Jnana" about our Lord. Hence, this inside "bliss" is equal to the "outside" bliss arising out of the actual "physical" presence of our Lord! Hence, none should feel the sorrow of separation from our Lord (as both the outside and the inside bliss are equal and same).

The above "doubt" is removed by telling, that if this is so, then even a lady should get "happiness" within herself only, and in this way all the "bliss" in various objects will also become full of "blemish"! To avoid this blemish only, the "bliss" of every object gets projected and exhibited. E.g. some may like garlands, some sandal paste and some others like "women". Some may dislike these also. The "bliss" in all these objects etc. get inspired due to the blemish of "desires" which we have. The bliss of being with a "woman" is considered as "more". Due to this, is it not right to say that a "woman" should be always satisfied, with her own joy, at all

times! But we see the contrary condition i.e. the ladies feel the sorrow of separation more!

Hence, we realize that there **MUST BE SOME OTHER REASON FOR THIS SORROW OF "SEPARATION"**. We realize, on thinking deeply, that the "bliss" which arises due to "outside" relationships, always get originated through the "blemish" of desires etc. and not through "Jnana" (knowledge). Hence, the feeling of sorrow caused in the minds of the Pandavaas and others due to the impending separation from our Lord can be understood. (ie it was caused through "Jnana")

Can we categorically say, that for all "happiness", the cause is the inspiration of an internal blemish of "desire" only? It is seen, that in the "liberation of union with our Lord" (Saayujyam), there is the origination of the bliss of Aatma (Aatmasukham) and this is not caused through any "blemish" of the mind (desire etc.). But this "origination" is due to our Lord's bliss getting manifested. This very same bliss can get originated through "Jnana" also. Hence, does it seem inappropriate to feel the sorrow of separation from our Lord? Some may say, that it is not possible to feel this sorrow of separation.

Our Sri Mahaprabhuji says here, that there is no "basis" for the above doubt! He says, that the "bliss" of "Aatma", which gets manifested in the "liberation of union" with our Lord, and through the rise of "Jnana" (knowledge), there is the feeling of "being separate" and that is why, the devotee is eager to enter into the "bliss" of Brahman. Our Sri Mahaprabhuji says here, that "this type of desire arising also is a "blemish" only". If this was not a "blemish", then how come this desire get

removed after attaining the "liberation of union" with our Lord?

Our Sri Mahaprabhuji says further, that after the devotee attains the "liberation of union" with our Lord, the devotee does not feel any "separate status" from our Lord. Neither, he has the desire, through "Jnana" to enter into Brahman. In this state, there is no experience of "Sukham" also (joy).

As the "Jeeva" is separated from "Brahman", it always has a desire to enter into "Brahman". This "desire" cannot be regarded as a "blemish", as this is a "virtue or quality" (Guna). When some persons raise these type of "doubts" (views), then our Sri Mahaprabhuji is giving the following reply. He says, that in this world, even hunger etc. have been considered a a "quality" (Guna). In the same way, the "Jeevas" desire to end its "separation" from Brahman, through penance (Tapas) and "Jnana" (knowledge) and its desire to enter "Brahman" has been considered as a "virtue" only. If this is not so, no one will put effort to quench one's hunger, through efforts! (to procure food).

The Vedas have said that "hunger is an enemy to the human being" and due to this, hunger is a "blemish". That is why, a human being gets "pleasure and happiness" through the consumption of food. In this world, however, "hunger" is considered as a "quality". But in the scriptures, "hunger" is regarded as a "blemish".

In the same way, our Lord inspires and originates "bliss" by remaining outside! In the path of "Jnana", this "truth" (i.e. the Lord giving "bliss" of remaining outside) has been considered as "blemishful". But in the

path of "Bhakthi", this has become a great "virtue or Guna"! THAT IS WHY, WE SEE MAHAYOGIS ALSO, GIVING UP THEIR "SAMAADHI" STATE, COMING TO HAVE THE "DARSAN" OF OUR LORD, WHENEVER HE HAS MANIFESTED HIMSELF! IN FACT, WHEN OUR LORD IS NOT MANIFESTED, THEN ONLY THE YOGIS GO INTO "SAMAADHI"!

Hence, we should conclude that even in "liberation" there is the relationship with the "body", and the "liberation" is "created" (originated) by our Lord only. Even then, WITH A VIEW TO MAKE THE DEVOTEE EXPERIENCE HIS OWN "BLISS" OUTSIDE, OUR LORD ORIGINATES HIS "BLISS" IN THE HEART OF THE DEVOTEE! Our Lord also releases the "Jeeva" from taking another "body", as "body" is considered as "blemishful".

Not only this. OUR LORD IS SUPREMELY COMPASSIONATE. DUE TO THIS, HE DOES NOT "CREATE" ALSO! FROM THIS, WE SHOULD VERY CLEARLY REALIZE, THAT OUR LORD GIVES THE "BLEMISHFUL BODY" TO THE "JEEVA" ONLY WITH A VIEW TO MAKE THE "JEEVA" EXPERIENCE THE "BLISS" OF HIS OWN SELF!

WITHOUT THE "BODY", IT IS SAID, A "JEEVA" CANNOT EXPERIENCE THE "BLISS" OF OUR LORD! That is why, our Lord has told Sri Uddhava that, "even a good place, having many virtues, due to certain circumstances, may become "blemishful" and vice versa!" In this way, all the Vedas and scriptures are considered as "dynamic" in nature.

As everyone considers the "affairs of outside" as important, even though these devotees have the know-

separation from our Lord. They could now go along

ledge, that our Lord is present everywhere (i.e. all-pervasive), even then, they are unable to bear the sorrow of separation from our Lord. Our Sri Mahaprabhuji says here, that this is properly said!

In the verse, the word "association with the saintly persons" (Satsangaam) has been used in the "plural gender". If a person is associated with someone and he attains another "association", then, he finds it difficult to break up with the first "association". Our Sri Mahaprabhuji says, that there should be always more and more of saintly devotees of our Lord. Due to this, the devotee will attain several types of "bliss" of our Lord due to this association, with many Mahaatmas.

A devotee, who has given up the company of bad persons, due to the grace of Mahaatmas, attains "Jnana" only through the association of these Mahaatmas. Such a devotee, who has got, in this way, immensely benefited, through the association with the Mahaatmas, will henceforward, will never give up this "relationship", as one never gives up the wish fulfilling divine gem of "Chintamani"!

Hence, the present situation is that, the Pandavaas and all others were unable to give up the companionship of our Lord! In the same way, none can give up the association of the Mahaatmas and noble devotees of our Lord also!

The purport of this is, that in this "Satsangha", the singing of the glory of our Lord (Keertan) takes place. Our Sri Mahaprabhuji is here explaining the need and glory of having "Satsangha", on a continuous basis! He says that during the "Satsangha", the "ears" of devotees get filled up with the "Yash" (fame) of our Lord! If a devotee

does, even once, with a concentrated mind, the singing of the glory of our Lord, then this devotee will never think of ever leaving the association (Satsangha) of these Mahaatmas and devotees of our Lord! The reason for this is that the “fame” of our Lord, originates “love” for our Lord, in the singing of the glory of our Lord! Alternately, as the devotee will remember the glory of our Lord, he will never give up the association with the Mahaatmas and noble “Bhaktas” of our Lord. In fact, this “giving up” cannot happen at all!

Now that, the intellect of the Pandavaas was merged totally in our Lord, how can they, then, bear the pain and sorrow of separation from our Lord? Like a person keeps his most “invaluable” item/object in a strong steel storage place, in the same way, the devotees after listening to the fame and glory of our Lord, keep the invaluable gem of their “intellect” in our Lord only!

The word “Budha” (wise – intellectually wise person) is used in this verse, to indicate “a higher than” “common” individual, who is “thinking” by nature – describing the intellect of those, who are “worldly” and also, who follow the Vedic traditions.

Kuntiji really belonged to our Lord, as a great devotee (Parama Bhagawadeeya). After listening to the words of “praise” rendered by Kuntiji about our Lord, the Pandavaas got “one-pointed” Bhakthi to our Lord. They now totally consecrated their “intellect” in our Lord only. Now, how can then, they hope to bear the sorrow of separation from our Lord?

Hence, no one was able to bear the sorrow of separation from our Lord. They could now go along

with our Lord or give up their "bodies" which come in the way i.e. the body is the one, which would suffer the sorrow, and hence can be given up, with a view to conquer this sorrow! The purport is, that our Lord's going away from here was not "appropriate" at all.

Even then, whatever happened, when our Lord started to "depart" is told in the following way.

दर्शनस्पर्शनाऽऽलापशयनासनभोजनैः ।

सर्वे तेऽनिमिषैर्नैत्रैस्तमनुद्भुतचेतसः ॥

वीक्षन्तः स्नेहसम्बद्धा विचेरुस्तत्र तत्र ह ॥१२॥

VERSE 12 meaning: "The Pandavaas engaged themselves in having the "Darsan" of our Lord only! They slept with the Lord; they sat with Him and moved along with the Lord! They partook their meals with Him — and through all these, they had their "minds" following, at all times, our Lord only. Such Pandavaas, always engaged themselves in having the "Darsan" of our Lord only at all times! They were deeply bound with the "love" of our Lord and due to this, they were constantly engaged in the performance of service and worship of our Lord, as per His desire and liking!"

श्रीसुबोधिनीः दर्शनस्पर्शेति। दर्शनादयः षट् क्रिया भगवद्योग्याः। ते च भगवत्सहभावेन पाण्डवनिष्ठाः। आलापादयस्तु सहैव। दर्शनस्पर्शनयोस्तु विषयत्वमपि। सहभावाभावे विषयत्वासम्भवात्। एवं सहभावेनाऽभ्यस्तैरेतैर्वशीकृताः सर्वे स्वचित्तं भगवति दत्तवन्तः। शयनादिभिर्वा तस्मिन्ननिमिषदृष्टयो जाताः। दृष्ट्या तु भगवन्तमनुद्भुतं चित्तम्। एवं कायवाङ्मनोवृत्तयो भगवत्युक्ताः। विवेकधैर्यादिकं नोत्पन्नमित्यर्थः। ततः किं जात तदाह—वीक्षन्त इति। विरहो गमनस्मरणादुत्पन्नोऽपि भगवद्दर्शनादिना विस्मृतः। यदा विरहस्तदा तथा भविष्यति व्यर्थमिदानीं परमानन्दानुभवं

परित्यज्योद्वेग इति विचारयन्त इव देहेन्द्रियान्तःकरणवृत्तीर्भगवति योजितवन्तः। तत्रेक्षणमिन्द्रियवृत्त्युपलक्षणम्। स्नेहेन सम्बद्धा इत्यन्तःकरणस्या स्नेहो हि भगवन्तमुपस्थापयति हृदये। बहिःस्थिते वा भगवति जीवमानयति। उभयथाऽप्यत्र न विरोधः। विचेरुरिति शरीरक्रिया। भगवद्गमनोपयोगिकार्यार्थं तत्र तत्र शरीरं चालितवन्त इत्यर्थः ॥१२॥

अतः परं या शरीरस्थितिः साऽद्भुतकर्मलीलया भगवतः। अत एव महति रोदने कर्तव्ये भगवदिच्छया अल्पमपि रोदनं न कृतवत्य इत्याह—

SRI SUBODHINI: What happened, when our Lord decided to depart? It is said, that the Pandavaas now engaged themselves totally in the service and worship of our Lord only - by way of: (1) His “Darsan” at all times, (2) touching His holy form, (3) having a “dialogue” with our Lord, (4) sleeping, where the Lord is used to sleep, (5) sitting with Him, (6) having a “meal” with Him — all these 6 kinds of activities are “appropriate” to our Lord. hence, all these actions of the Pandavaas got “united” with our Lord! They always stayed together and never a “dialogue” took place without our Lord being present! In the same way, they repeatedly took “Darsan” of our Lord! They took every opportunity to “touch” our Lord, as far as possible! In this way, all of them stayed with our Lord, continuously. They participated in the above mentioned “6” activities, along with our Lord and in this way, they merged their “minds” in our Lord only at all times!

The Pandavaas went to the extent of having the “Darsan” of our Lord without closing their eyes at all! Behind this “Darsan”, their “mind” also got merged in our Lord. In this way, their bodies, words and the thoughts were all merged in our Lord! They now lost

all their "discrimination" (Viveka) and "courage" (Dhairyam). This is indicated.

What happened later? On this, it is said, that the Pandavaas got the sorrow of separation just on getting the thought, that the Lord will be going away soon from here! But the "Darsan" of our Lord, His "touch" etc. made them forget this sorrow! A person gets sorrow for the person, from whom he has to get separated! But the Pandavaas knew it to be wasteful to give up the actual "bliss" present, through the physical holy presence of our Lord, with them — for now! Having appreciated this, the Pandavaas, merged their love and their thoughts in our Lord, along with their senses.

In the verse the word used is "Veekshantaha" (they saw very well). Although the word means "seeing", what is indicated is the "task" of each of their senses! They have now limitless intense "loving attachment" (Sneha) to our Lord, and they constantly established the Lord, whose "Darsan" they had now, in their heart. If the Lord is seen by them as present "outside", then, all of them took their "Jeevas" to our Lord's nearness! In this way, through both ways, they had merged their "minds" in our Lord only!

It is said here, that, "in this way, they began to roam or live" — the purport of telling like this is, that the Pandavaas engaged their "bodies" in the fulfillment of all those "actions" connected with the departure of our Lord. All this description, therefore, pertains to their "bodies" only.

Even after getting so much "loving attachment" to our Lord, our Lord is bent upon "going away" only! The "bodies" which were now left behind (of the Pandavaas

and others left by the Lord) were there only, due to the “wonderful Leela” of our Lord. It was necessary, therefore, for all of them to have “wept”, at the time of our Lord departing from there! But due to the will and desire of our Lord, the Pandavaas did not weep even a “little”. This is being told as follows.

न्यरुधनुद्गलद्वाष्पमौत्कण्ठ्यादेवकीसुते ।

निर्यात्यगारान्माऽभद्रमिति स्याद् बान्धवस्त्रियः ॥१३॥

VERSE 13 Meaning: “Our Lord Sri Krishna, the son of mother Devaki, is going away from here. At this time, remembering His separation, it is but natural, that all of them will shed tears through their eyes! But, considering, that “inauspiciousness” may ensue, by this “shedding of tears”, all the ladies of our Lord’s relatives, forcibly have stopped the tears, from being shed!”

श्रीसुबोधिनीः न्यरुन्धन्निति। पूर्वस्थित्या उद्गलदपि बाष्पं देवकीसुते गृहान्निर्गच्छति सति अभद्रममङ्गलसूचकं मा भूदिति नेत्रेष्वेव स्तम्भितवत्यः। एवं हि भगवदिच्छा प्रबला। स्वयं कुतः शरीरादिकं त्यक्ष्यन्ति। यतः प्रेमौत्कण्ठ्यादुद्गतं बाष्पमपि निवारयन्ति। देवकीसुत इति युक्तमेव भगवद्गमनम्। यतो महत्तपस्यया देवक्या पुत्रत्वेन प्रार्थितः पुत्रो जातः। कथं तां द्रष्टुं न गच्छेत्। अत एवाऽस्माभिरपशुकनं न विधेयमिति भावः। अगारादिति। अस्मद्गृहे भगवान् समागतः। कृतश्चोपकारः। तादृशस्य स्वगृहगमने अपशकुनकरणमयुक्तं स्यादिति हेतोर्बान्धवस्त्रियो न्यरुन्धन्निति सम्बन्धः। बन्धुत्वमपि स्फुरितमिति भावः ॥१३॥

भगवतो निर्याणोत्सवे दशविधवाद्यानि वादितवन्त इत्याह—

SRI SUBODHINI: As per the earlier description, we have seen, that “tears were shed from the eyes” — i.e. even after this, the son of mother Devaki (our Lord) was going away, from His home! Hence, as the Lord had

willed and decided to go away, the Pandavaas got determined, not to show any "inauspicious" sign during our Lord's departure. Having thought like this, all of them "stopped" the tears in their eyes only! On this, the will of our Lord is supreme. These tears, shed out of the increased intensity of their "love" for our Lord, are very difficult, indeed, to be stopped or prevented. Yet, they were stopped. In the same way, they prevented the "giving up" of their bodies too! All this happened due to the will and desire of our Lord.

Our Lord is the son of mother Devaki, and His going away to Dwaraka is indeed appropriate (as mother Devaki was staying in Dwaraka). Mother Devaki, after doing intense penance, had prayed to our Lord, to manifest Himself, in the form of her "son" and our Lord, also, had fulfilled her desire and had become her "son". How can He not go back to meet His own mother Devaki? Will He not be eager to do so? Due to this realization, Pandavas and others decided not to show any sign of "ill-omen". Hence, all of them stopped the shedding of tears, forcibly! They all thought, that our Lord had indeed conferred on them "immense" benefits, and He was going back to His own home! They realized that "weeping" in this way, will be "inauspicious ill-omen" for the Lord's departure to His own home and to see His parents! In this way, the "Bhaava" (attitude of love) of the relatives of our Lord has been explained.

When our Lord got ready to depart, it is said, that the 10 types of musical/percussion instruments were played — as per the following verse.

मृदङ्गशङ्खभेर्यश्च वीणापणवगोमुखाः ।

धुन्धुर्यानकघण्टाद्या नेदुर्दुन्दुभयः समम् ॥१४॥

VERSE 14 Meaning: “The musical and percussion instruments of Mridangam, conch, Bheri, Veena, Panava, Gomukha, Dhundhuri, Aanaka, bells and Nobath — these 10 types of instruemtns were played together (i.e. in unison).”

श्रीसुबोधिनीः मृदङ्गेति तत्र मृदङ्गभेरीपणवानकदुन्दुभयः पञ्चाऽऽनद्धभेदाः। शङ्खगोमुखौ सुषिरभेदौ। वीणैका ततरूपा। घण्टाधुन्धुर्यौ घनभेदौ। एवं चतुर्विधमपि वाद्यमुदम्। एतेषां लक्षणानि वाद्याध्याये प्रसिद्धानि ॥१४॥

उत्सवे स्त्रीणां दर्शनं वर्णनीयमिति पुष्पवृष्टिसहितं तदाह।

SRI SUBODHINI: The musical and percussion instruments (such as the above referred to) of both percussion and other types were played in unison (i.e. through beating of hands etc.). Conch and Gomukha are played through the mouth. The former is known as “Aanadha” and the latter is known as “Subira”.

The Veena stands alone among the stringed instrument. The “bell” and “Dhundhuri” are “heavy metal” instruments. in this way, the four main kinds of musical/percussion instruments were played. These 10 types are well known in the art of musical instruments.

It is necessary to speak about the “Darsan” of our Lord by the ladies of the royal household. Hence, their description is given, along with the shower of flowers!

प्रासादशिखरारूढाः कुरूनार्यो दिदृक्षया ।

ववृषुः कुसुमैः कृष्णे प्रेमव्रीडास्मितेक्षणाः ॥१५॥

VERSE 15 Meaning: “The ladies of the Kuru royal family now had the “Darsan” of our Lord Sri Krishna,

with love and bashfulness, along with their soft smiles. They got up on the roofs of their palaces, and with a view to see the celebrations of festival below, began to shower flowers on our Lord."

श्रीसुबोधिनीः प्रासादेति। शिखरमन्तिमगृहम्। कुरुनार्य इति।
कुलस्त्रीणां बहिर्गमनाभावः। पुष्पवृष्टौ सत्यां भगवानात्मानं पश्येदिति
कुसुमैर्वृषुः। प्रेमव्रीडास्मितानि गुणकार्याणि ईक्षणसहकारीणि। प्रेमादिपूर्वकमीक्षणं
यासाम्। भक्तिधर्मज्ञानप्रकारैर्बहुविधैर्भगवान् दृष्ट इत्यर्थः ॥१५॥

पुरुषाणां कृत्यमाह त्रिभिः।

SRI SUBODHINI: On the roofs (top) of the palaces, the ladies of the Kuru royal family were seen seated — as they could not go out of the palaces, being part of the high family status of the royal household! But they were all eager, that the Lord should see them. Hence, they began to shower flowers from the top, on our Lord. In the same way, through love, bashfulness and soft smile, they expressed Satwik, Rajasik and Tamasik qualities. They saw our Lord through their loving eyes i.e. there was "love" for our Lord in all the actions, which they did! They now showered flowers on our Lord. **TO DO ANYTHING TO OUR LORD IS THE TASK OF "BHAKTHI" TO OUR LORD!** It is the natural quality of the ladies to smile softly, through bashfulness. Their "seeing" exhibited the "knowledge" of their inner "Bhaava" (attitude). In this way, they had the "Darsan" of our Lord, in many ways!

After explaining the "action" of the ladies, now, through the following 3 verses, the "actions" of the "males" are being described.

VERSE 15 Meaning: "The ladies of the Kuru royal family now had the "Darsan" of our Lord Sri Krishna."

सितातपत्रं जग्राह मुक्तादामविभूषितम् ।

रत्नदण्डं गुडाकेशः प्रियः प्रियतमस्य ह ॥१६॥

उद्धवः सात्यकिश्चैव व्यजने परमाद्भुते ।

विकीर्यमाणः कुसमै रेजे मधुपतिः पथि ॥१७॥

VERSES 16 and 17 Meaning: “Arjuna, who is loved by our Lord Sri Krishna, now was seen holding the white umbrella, adorned with a staff studded with precious gems and decorated with very enchanting garlands of pearls! Both Uddhavji and Saathyaki began to wave very beautiful and wonderful fans! In this way, our Lord Madhupati was seen illuminated, on the way, through the shower of flowers also!”

श्रीसुबोधिनीः सितातपत्रमिति। आरक्तो दण्डः। श्वेतं छत्रम्। मुक्तादामानि परितो लम्बन्ते। गुडाका निद्रा। तस्या ईशः। गतभ्रमोऽर्जुनः। उपचारेषु सर्वेषु महाराजत्वमुत्तमम्। तस्य चिह्नं सितच्छत्रमर्जुनस्तेन बुद्धिमान्। प्रियः प्रीतिविषयः। अनेन भगवता बहु कृतमिति सूचितम्। प्रियतमस्य भगवतः। स्वयुधिष्ठिराद्यपेक्षयाऽपि भगवान् प्रियतमः। अतो महाराजयोग्यम्। स्वस्य हीनत्वमपि बोधयित्वा धृतवानित्यर्थः। हेत्याश्चर्ये। लौकिकत्यागात्। व्यजने चामरव्यजने। परमाद्भुते स्वत एव शीतलसुगन्धवायु-जनके। पथि पुष्पैर्विकीर्यमाणो गृहादिस्थितै रेजे परमशोभां प्राप्तवान्। सर्वाण्येव पुष्पाणि पुष्पवृष्टौ समागतानीति वसन्त एवाऽयं भगवानाविर्भूत इति मधुपतिरित्युक्तम्। विष्णुपूजा वा तैः सर्वैः कृता। नाऽल्पांशं पुष्पाणि विनियुक्तानीति मधुपतिरित्युक्तम्। “विष्णोः पदे परमे मध्व उत्स” इति श्रुतेः। सिंहासनोपवेशनापेक्षयाऽपि पथि परमा शोभा जाता ॥१६॥१७॥

एवमन्यवर्णानां कृत्यमुक्त्वा ब्राह्मणानामाह—

SRI SUBODHINI: The staff of the umbrella was red and the umbrella itself was white in colour. This umbrella was embellished on all the four sides with

the "buntings" made out of pearls, and these made the umbrella look very beautiful. Here, Arjuna is named as "Gudaadesa" — to indicate, that Arjuna is the Lord of sleep (alternately, he is also known to have conquered "sleep").

Of all types of courtesies, the courtesy of treating a person as a "maharaja" is considered as the "best", and the symbol of an "emperor" is the "white umbrella". Now Arjuna was holding this in his hand; this also indicates, that the most important task was being performed by Arjuna! From this, we can also deduce that Arjuna was indeed very intelligent!

Our Lord was very fond of Arjuna and due to this, he performed this "service" to our Lord. Arjuna loved our Lord Sri Krishna, even more than he loved his own elder brother Yudhishtira. That is why, he was seen holding the white umbrella, which is usually held over the head of an "emperor" only, over the head of our Lord, having given up this "worldly" order! The syllable "Ha" indicates astonishment and surprise! The fans were looking very beautiful and unique, as they were capable of producing cool and fragrant breeze, by themselves.

On the path, our Lord was showered with flowers. All those, who were either in their shops or houses, situated on the way, now showered flowers on our Lord. Our Lord was seen by everyone as very beautiful!

All types of flowers were used to be showered on our Lord. Like in the spring season, all types of flowers get blossomed, here also, all these types of flowers were showered on our Lord! Is not our Lord, who is of the form of the "spring season" itself, present

now, at this place? Now, it appeared as though, that each of the persons, offering the flowers, was seen worshipping Lord Vishnu Himself! Here, our Lord's holy name has been given as "Madhupati" to emphasize, that they were not offering these flowers as a matter of course. But they knew that our Lord was Madhupati - as it is told by the Vedas that, "From the holy feet of our Lord Sri Vishnu, who is the best and the highest, there is constant flow of honey". "Honey" is symbolic of "bliss" in the Vedas. This "bliss" is always present in the holy feet of our Lord. The persons, who were showering these flowers, were aware of this truth. That is why, our Lord is hailed, in this verse, as "Madhupati" (the Lord of bliss). Our Lord was seen as more beautiful and brilliant, when He went, in this way, on the road, than He was seen, when He was sitting on a throne!

After describing all these, whatever was done by the Brahmins is being told, through the following verse.

अश्रूयन्ताऽऽशिषः सत्यास्तत्र तत्र द्विजेरिताः ।

नानुरूपानुरूपाश्च निर्गुणस्य गुणात्मनः ॥१८॥

VERSE 18 Meaning: "Our Lord now exhibited His divine form with all the virtues and qualities i.e. opposing to His own divine form, which is beyond the "three Gunas" (Nirguna). At various places, the Brahmins uttered holy words of "blessings", and our Lord accepted all of them, with great joy."

श्रीसुबोधिनीः अश्रूयन्ताऽऽशिष इति। ब्राह्मणानामयं जातिधर्मो यदीश्वरे आशीर्दानमविद्यमानार्थस्याऽऽशंसनरूपम्। तदैव तेषां वाक्यं प्रमाणं स्यात्। अनधिगतार्थगन्तृत्वात्। प्रकृते तु तद्भावः। आशिषां सिद्धत्वेनाऽनुवादात्। तथापि यथादृष्टार्थत्वपर्यवसानात्सत्या एवाऽऽशिषः। अत एव श्रुता एव न

गृहीताः। अनुवादांशे अनुरूपाः। आशंसायामननुरूपाः। उभयोः समासः। चकारात्प्रत्येकरूपाश्च। प्रत्येकरूपत्वे हेतुः—निर्गुणस्य गुणात्मन इति निर्गुणस्य अननुरूपा गुणात्मनोऽनुरूपाः। अन्ये च तद्विपरीताः। सर्वभवनसमर्थत्वाद्भगवतः सर्वा एवाऽऽशिषः सत्याः। अतः श्रुता इत्यर्थः। द्विजेति वारद्वयजन्मना व्यग्राः सन्तो निर्धार्य वचने अशक्ता इति सूचितम् ॥१८॥

एवं सर्वेषां कृत्यमुक्त्वा, विरहादिसहनमेवङ्क्रिया च भगवत्सान्निध्येऽपि बहिर्मुखत्वं च भगवदिच्छयैव नाऽज्ञानादिति वक्तुं तासां ज्ञानमाविष्करोति।

SRI SUBODHINI: It is the “caste-duty” of these Brahmins to give “blessings” even for the Lord of the Universe! But these “blessings” are considered as proper and due only, when they are given without a motive or choice, and given only with a view to bring out the glory of our Lord!

Here, our Lord also had all the virtues and qualities, even from the beginning, which made Him “deserve” these “blessings” from the Brahmins. Hence, these words of “blessings” were only an affirmation of everything which was auspiciously present in our Lord. These “blessings” were indeed “truthful”. Moreover, these Brahmins were only affirming and reiterating the virtues and qualities, which our Lord had already in Him!

In the verse, the syllable “Cha” (and) is used to indicate both the presence and absence of the virtues and qualities in our Lord, simultaneously! That is why, it is said, in this verse, that it is not appropriate to give “blessings” to our Lord’s “form” without any “qualities” (Nirguna Swaroopa), as “blessings” are appropriate to be given only to our Lord’s divine form with all the “Gunas” — virtues and attributes. As our Lord is “Saguna” (with attributes), He was seen, now, with all the attributes and virtues as being present in Him!

Due to the presence of all the “virtues” in our Lord, there was no necessity to give “blessings” to Him! Hence, with a view to originate and establish auspicious “virtues” in our “otherwise” attributeless Lord (Nirguna), it was, indeed, appropriate, to give Him, the “blessings”.

It is our Lord, who has become “everything in every way” and He is omnipotent and capable of doing everything. Due to this, each and every type of “blessing” given to Him is truthful and auspicious!

The Brahmins are referred to in the verse as “Dwija” (twice-born). Hence, as these Brahmins have taken “two births”, they are told here as not capable of properly determining the true nature of our Lord, as they themselves are unsure of themselves, due to their “two births”! This is what is indicated!

In this way, after describing the “tasks” performed by all of them, it is said here, that even though they were all very near to our Lord’s holy presence, their “minds” were “outward-oriented” and this happened only through the will and desire of our Lord — i.e. not due to their “ignorance” (Ajnana). With a view to emphasize this point, through the next verse, the “knowledge” of the ladies is described.

अन्योन्यमासीत्सञ्जल्प उत्तमश्लोकचेतसाम् ।

कौरवेन्द्रपुरस्त्रीणां सर्वश्रुतिमनोहरः ॥१९॥

VERSE 19 Meaning: “The ladies of Hastinapura, the capital city of the Kaurava clan, had their “minds” fully merged in our Lord only, who is of the “best” and of eternal “fame” (Keerthi). They now began to converse, with each other, about our Lord and His Leelas, which enchant and attract the “mind” of all the Vedas too!”

श्रीसुबोधिनीः अन्योन्यमासीदिति। यत्र स्त्रीणामेवं ज्ञानं तत्र किं वक्तव्यमन्येषामिति भावः। सम्यक् जल्पः। स्वपक्षस्थापनपूर्वक-परपक्षदूषणवाक्यसन्दर्भो जल्पः। यद्यपि कथारूपजल्पस्य मध्यस्थाद्यपेक्षा तथापि विचाररूपजल्पस्य नाऽन्यसापेक्षत्वमिति सुष्ठुत्वम्। “अपि चक्रुः प्रवचनमेकमि” ति न्यायो नाऽत्र। किन्तु अन्योन्यं सर्वे श्रोतारः सर्वे वक्तारश्चेति। एतादृशकथने हेतुः—**उत्तमश्लोकचेतसामिति।** यथा लौकिके स्त्रीणां निपुणता भवति तच्चित्तानां तथा भवगत्यपि इदमित्थतया ज्ञानं युक्तमेव। किञ्च। कुरोर्महापुरुषस्य धर्मत्वेन परिणतस्य वंश्या अपि धर्मत्वेन ज्ञानवन्तः। तत्राऽप्ययं युधिष्ठिरः परमैश्वर्यं प्राप्तः पूर्णज्ञानादिमान्। तस्य पुरस्त्रीणां भगवत्परत्वं युक्तमेव। ननु “अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासत” इति न्यायेन तासां ज्ञानमस्तु। न तु सञ्जल्पः। तत्राऽऽह—**सर्वश्रुतिमनोहर इति।** सर्वासां श्रुतिनां वेदानां मनस्तात्पर्यं हरतीति। सर्वेषां वा श्रुतिमनसी स्ववशे करोतीति तथा। न ह्येतादृशः सञ्जल्पो यथाकथञ्चिद्भवति। किन्तु भगवच्चेतसामेव भवति ॥१९॥

तं सञ्जल्पमाह दशभिः—

SRI SUBODHINI: Where even the ladies had this sort of the highest “knowledge”, what is there to wonder at, when all others also exhibit this kind of highest “Jnana”? The ladies now began to converse with each other. This dialogue was truthful and glorifying our Lord.

Our Sri Mahaprabhuji says here that the “Sanakaadi brothers” have already explained the true purport of the Vedas. When they did this, the usual practice was, one of the brothers told about the purport (story), and all others listened! But this type of “dialogue” did not happen here as everyone spoke and everyone listened also! The reason for this type of “dialogue” was, that the minds of all of them were fully merged and united with our Lord, with “Prema” (loving attachment). Like, ladies are proficient in “worldly” matters, here, they were

seen as proficient in “supernatural” (Aloukik) matters also! On matters pertaining to our Lord, their “knowledge” was sharp and wise! There are many other reasons also for this.

The scion of the Kuru family viz. Kuru was a great and noble Mahaatma and was devoted fully to “Dharma”. Hence, it is indeed appropriate, that everyone born in his family became “Dharmik” (righteous) and were devoted to “Jnana” (seeking knowledge). Among these persons, king Yudhishtira was indeed very special, as the Lord had blessed him with the total opulence (Aishwaryam) and the highest “Jnana”! Hence, is there anything to wonder, at when the ladies of this city also were also endowed with “Jnana”? i.e. it is indeed appropriate for the minds of these ladies to be merged and belonging to our Lord only (Bhagawat Paraayana).

If the Gita, our Lord has told that, “Others may not be aware of the glory of our Lord, in this way. Hence they worship and serve our Lord only, after listening to our Lord’s glory from others.” Through this “logic” also, it is indeed appropriate, that the ladies of Hastinapura had imbibed this “Jnana” about the glory of our Lord!

This “dialogue” was capable of attracting even the gist and purport of the “mind of the Vedas”, and also was attractive to each and every “ear” and “mind” (i.e. enchanting). This dialogue was extraordinary, as their minds were fully merged in our Lord. Due to this factor only, they became capable of having this type of “dialogue” pertaining to our Lord.

Through the next 10 verses, a description of this “dialogue” is being done.

स्त्रिय ऊचुः-

स वै किलाऽयं पुरुषः पुरातनो

य एक आसीदविशेष आत्मनि ।

अग्रे गुणेभ्यो जगदात्मनीश्वरे

निमीलितात्मन्निशि सुप्तशक्तिषु ॥२०॥

VERSE 20 Meaning: "The ladies began to speak, 'This Lord Sri Krishna is certainly the primordial divine Lord of the Universe Sri Purushothama! He is the One Lord, in the earlier times, who has withdrawn His own created Universe, made up of His own virtues and qualities, with the night of the "Pralaya" (dissolution), wherein He became the remaining and ever existing Lord, without "wearing" any of His virtues and qualities! He slept along with His vast powers inside Him! (Having withdrawn the entire creation unto Himself). He is the only ONE, who remained fully established in His own "Aatma", as the Lord who is the One and ALONE."

श्रीसुबोधिनीः स वै किलाऽयमिति। "यस्मिन् विदिते सर्वमिदं विदितं भवती" ति श्रुत्या मूलं भगवान् ज्ञातव्यः। तत्र को भगवानित्यपेक्षायां यत्सान्निध्यमात्रेणैवोपासनोपदेशविचारव्यतिरेकेण अस्माकं सर्वज्ञता स भगवान्। अतोऽयमेव भगवान्। किञ्च। न केवलमस्मदुपपत्तिः। अपि तु सर्वलोकवेदप्रसिद्धिः। वै निश्चयेन। तत्र स्वानुभवेन युक्तिरुक्ता। ननु तथापि वेदादिप्रमाणेन "आत्मैवेदमग्र आसीत्पुरुषविधः। पूर्वमेवाऽहमिहाऽऽसमिति तत्पुरुषस्य पुरुषत्वम्। पुरुषो ह वै नारायणोऽकामयते" त्यादिश्रुतिषु पुरुषात्सृष्टिरुक्ता। "जन्माद्यस्य यत" इति न्याये च यो जगत्कर्ता स आत्मा स भगवान् तद्ब्रह्मेति। न चाऽत्र पुरुषशब्द आकृतिवाची। येनेदानीन्तनैरतिव्याप्तिर्भवति। किन्तु पुरातनत्वेन यत्किञ्चिन्मनसा वचसा निरूप्यं तस्मात्सर्वस्मादपि पुरातनत्वेन। तथा च व्याससमाधौ - "अपश्यत्पुरुषं पूर्णम्" ति तस्माद्यः सनातनः पुरुषः स भगवान् नाऽन्यो

भवितुमर्हतीत्याशङ्क्याऽऽह—अयं पुरुषः पुरातन इति। यो भवद्भिरुक्तः सोऽयमेव। “यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः। अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तम” इत्ययमेवाऽऽह। नन्वस्य वैकुण्ठवासिनो मायाद्यनेकसचिवस्य कयाचिदुपपत्त्या पुरुषत्वं भवतु नाम। न तु भगवत्त्वमित्याशङ्क्याऽऽह—य एक आसीदिति। य इति प्रसिद्धौ। “सदेव सौम्येदमग्र आसीत्। एकमेवाऽद्वितीयमि” ति यः श्रुत्या सजातीयविजातीयस्वगतभेदराहित्येन निरूपितः सोऽप्ययमेव। यतोऽयमेव एक आसीत्। ननु कथमेतद्धटते। अधिकरणकालस्थितिक्रियादिसापेक्षत्वात्। अत आह अविशेष आत्मनीति। न ह्ययं क्वचिदन्यत्र स्थितः। किन्त्वात्मन्येव। ननु तथाप्याधारत्वादिधर्मपुरस्सरे आत्मनि स्थितो वक्तव्यः। ततश्च पूर्वोक्तदोष इति। तत्राऽऽह। अविशेषे। सर्वाधारादिधर्मविशेषरहिते। अनेन कालादीनामपि सत्त्वं तदानीं निवारितम्। ननु “अग्रे” “तदानीमि” त्यादिशब्दाः कालवाचका एव? सत्यम्। तदानीं प्रमाणाभावाद्वक्राद्यभावाच्च केवलं रूपं निरूपयितुं न शक्यते। पश्चात् कालादिनिरूपणपुरस्सरं तज्जातमिति इदानीन्तनं व्यवहारमाश्रित्य तदानीमित्युक्तम्। नतु कालसत्त्वं प्रतिपाद्यते। उभयप्रतिपादने वाक्यभेदप्रसङ्गात्। ततः पूर्वं प्रमाणान्तरेणाऽसिद्धत्वान्नाऽनुवादः। “एकमेवाऽद्वितीयमि” ति विरोधश्च। कथं वा स्वयं स्वगतादिभेदं निराकुर्वन् कालमनुवदेत्। तस्मादितदानीं बोधनसमयानुसारेण वाग्व्यवहारल्लोकप्रतीत्यर्थं सर्वाधारतया प्रतीयमानकालोपरञ्जनतया निरूपणम्—तदानीमिति। आसनक्रियाऽपि स्वरूपमेव। तस्मात्सुष्ठूक्तमविशेष आत्मानि एक एवाऽऽसीदिति। एवं श्रौतप्रकारेण निरूप्य पुराणादिप्रकारेण निरूपयति—अग्रे गुणेभ्य इति। गुणेभ्यः सत्त्वरजस्तमोरूपेभ्यः। अग्रे प्रथमम्। तदा गुणरूपेण स्वयं नाऽऽविर्भूत इत्यर्थः। अथवा। ‘पूर्ववद्वा’ इति सिद्धान्तानुसारेण भगवान्स्वधर्मरूपः प्रथमं भवति। पश्चाच्छक्तिरूपः कार्यरूपश्च। तदाह—अग्रे गुणेभ्य इति। स्वधर्मनिर्माणात्पूर्वमित्यर्थः। नन्वसतः सत्ताया अनङ्गीकाराज्जगतः पूर्वं सत्त्वमङ्गीकर्तव्यम्? अत आह—जगदात्मनीति। कालनिराकरणार्थमाह—ईश्वर इति। जीवनिराकरणार्थमाह—निमीलितात्मन्निति। नितरां मीलिता जीवरूपेण न प्रकटा आत्मानो यस्मिन्। लुप्तसप्तम्यन्तं पदम्।

स्वशक्तिव्यावृत्त्यर्थमाह—सुप्तशक्तिष्विति। सुप्तासु शक्तिषु सतीष्वित्यर्थः। अनादिरयं संसारप्रवाहः। न च महाप्रलय एक एव। ब्रह्माण्डभेदानां सृष्टिभेदानां च श्रुत्यादिसिद्धत्वात्। अतो यस्यां कस्याञ्चित्सृष्टौ वक्तव्यायां पूर्वावस्था वक्तव्या। ततोऽपि पूर्वं सृष्टिरासीदिति ज्ञापयति सुप्तासु शक्तिष्विति। पूर्वसृष्टिः शक्तिभिरुपसंहता। ततो ब्रह्मणोऽन्तिमदिवसस्य समाप्तौ रात्रिकाले चोपगते ब्रह्माण्डभङ्गात्तत्त्वानामपि लयादिवसोद्गमाभावेन राज्यपगमाभावात्स कालो रात्रित्वेन व्यपदिष्टः। शक्तयश्च सुप्तप्रतिबुद्धन्यायेन भगवत्युद्गच्छन्ति। सुप्तानां च भगवत्त्वमेव। अतः शक्तिशयनमारभ्य गुणोत्पत्तेः प्राक् भगवानेक एवाऽऽसीदित्युक्तं भवति ॥२०॥

एवं पूर्वावस्थां निरूप्य भक्तिसहितामिदानीन्तनसृष्ट्यवस्थां वक्तुमादितः प्रकारमाह—

SRI SUBODHINI: The Vedas say, “Having known Him, everything becomes known”! The basis and root for all this is our Lord only. OUR LORD ONLY IS WORTHY OF BEING KNOWN! Who is this Lord then? When a devotee gets a desire to know our Lord, it is said here, that on going near to our Lord only, this devotee gets to know everything (necessary to be known) about our Lord, without even doing any worship or service or doing any contemplation. THIS STATUS IS OUR LORD ONLY! Hence, in the Vedas, it is said, that OUR LORD IS WORTHY OF BEING KNOWN! THIS HIGHEST VEDIC TRUTH IS OUR LORD SRI KRISHNA ONLY!

What is spoken of here is the personal experience of the speaker. But this “experience” is well proved in this world and also in the holy Vedas. This is what is emphasized through the syllable “Vai” (yes, of course).

A “doubt” may arise now, that in the Vedas and other scriptural evidence, this sort of explanation (about

our Lord) has not been given. In the Vedas, it has been said that, "This entire Universe was of the form of "Aatma" in the first instance. In the beginning, "I" only was there. This is the Lordship of the Lord of the Universe. This Sri Purushothama (Sri Narayana) desired and willed, and then He became the Universe by Himself". All these "proofs" and scriptural references say, that this entire creation was done by the "primordial Purusha" (Lord).

In the "Vyaasa Sutraas", it has been mentioned, "From which Brahman, this Universe is originated". (given birth to). Hence, "Brahman" is considered as the "creator" and "Aatma" of this Universe! Moreover, the Vedas also say, that the word "primordial Purusha" (Lord) does not denote to a "form" (Aakaar) — like in our case, as we have "forms" (Aakruti).

But our Lord is "very old" (from the very beginning — "Puraatan") and is deserving of being described through "mind and words", and this Lord is "very, very old"! That is why, when Sri Vyaasji went into "Samaadhi" (uniting the mind with our Lord), he was able to get the "Darsan" of our Lord, who is Sri Purushothama! This is what is written. Hence, we can certainly decipher that the Lord, who remains always, (i.e. permanently) and who is known as the "primordial Purusha" is our Lord (Sri Bhagawan) only. No one else deserves to become the Lord of the Universe. In this way, it is written here, that **OUR LORD SRI KRISHNA IS THE "PURAANA PURUSHA" (the primordial Purusha).**

SRI KRISHNA, IS THE ONLY PRIMORDIAL PURUSHA. In the Gita, it has been said, "I am the highest truth, beyond both the impermanent and perma-

nent entities. I am, regarded and worshipped therefore, both in this world and in the Vedas, as the Lord Sri Purushothama." From this, we can conclude, that our Lord Sri Krishna is the highest Sri Purushothama (total and full — Poorna).

Another doubt arises here. Some may say, that Sri Krishna is stationed in Sri Vaikuntam and through His "orders" only, His power of "Maya" and others do all the tasks connected with this "creation". Though, through logic, this Lord in Sri Vaikuntam may be deemed to have the nature of the "primordial Purusha", how can we say, that He is also the Lord of the Universe? This doubt is removed by telling THAT THERE IS ONLY ONE LORD (BHAGAWAN). In the Vedas, at one place, Sri Uddhalaka was told by Sri Swetaketu thus, "OH, GOOD NATURED FRIEND! THIS UNIVERSE, IN THE FIRST PLACE, WAS OF THE FORM OF "TRUTH" (SADROOPA) AND THERE WAS ONLY "BRAHMAN" WITHOUT ANYONE ELSE". From this description, we can conclude that:

- (1) "Brahman" does not have the division from someone else having the same "qualities" (Sajaateeya).
- (2) Neither it has the division of any opposing qualities (Vijaateeya).
- (3) Any division caused by itself (Swagata).

HENCE, SUCH A "BRAHMAN" IS OUR LORD SRI KRISHNA ONLY! AS HE WAS THE ONLY "ONE" WHO EXISTED, IN THE VERY BEGINNING!

Another doubt may arise here — if we were to say that, there was only Sri Krishna from the very

beginning, then the concepts of time (Kaala), the situation at that "time" (actions thereof too) and others also have to be there! How can then, we say that our Lord only existed?

The above doubt is answered appropriately. IT IS SAID, THAT OUR LORD REMAINS IN HIS OWN "AATMA" WITHOUT ANY "QUALITIES OR TASKS" (DHARMA). He did not stay in any outside place, as the Lord of the Universe – BUT HE STAYED IN HIS OWN "AATMA" ONLY!

Did the Lord, then use "something" else as His basis, and later He only remained? Is this the truth? This "doubt" is answered by telling that OUR LORD, WHILE REMAINING HIMSELF AS THE "BASIS" (AADHAAR) OF EVERYONE AND EVERYTHING, IS NOT HAVING ANY QUALITY OR TASK (DHARMA) – AS HE REMAINS IN HIS OWN "AATMA" ONLY!

Was the concept of "time" (Kaala) present at that time? Even this is answered by telling, that the word "time" (Kaala) is synonymous with the word "SABDAM" (sound). As such, a per the Vedic "Naasadeeya Sukhtam" also, it is said the concept of "sound" is referred to as "Kaala" or time. Hence, a question arises now as to how there was only ONE AATMA "all this time"? How was this made possible?

Answering the above, it is said, that in the first part (earlier) of the Vedas, it has been mentioned, that both the "truth" and "untruth" ("SAT" AND "ASAT") have to be negated! As there was "no one else" at that "time", who will speak, it was not possible to describe the "basis-root-form" (Moola Swaroopa) of our Lord! Afterwards, "time" and further creation took place.

There was no one else also to describe "these" at the time of their "origination". Understanding in this way only, the two words of "in this way" and "earlier" (in the beginning) — "TADANEEM" and "AGRE" — have been used, to explain the actual "facts". But through these "words", we cannot say, that, at that time, the factor of "time" (Kaala) etc. were there. In other words, there was no one else, who could describe the "Brahman", and also of "time" (Kaala).

In the Vedas, also, only ONE BRAHMAN has been described. Hence, we can never prove the existence of "anyone else" other than Brahman!

Moreover, the word "Agre" (in the beginning) cannot be construed to mean, "that there was "time" (Kaala)". Why? This meaning will vitiate the Vedic reference to "there was only One, without a second" (YEKA MEVAADWITEEYAM) i.e. There was only "Brahman" and nothing else i.e no "time" etc.!

Therefore, the conception of "time" has been added on to enable us to understand this "truth" to create faith in us in an "orderly" way. "Words" such as these ("Idaneem", "Agre") have been used — to serve as a "basis" for our understanding! BUT THE TRUTH IS THAT, THERE WAS NO "TIME" ALSO, WHEN "BRAHMAN" ONLY REMAINED!

Thus, we have to conclude the highest truth of "Brahman" being our Lord Sri Krishna only — He was reveling and stationed in His own "Aatma", without any "task or quality" (Dharma). Up to now, through the "Vedic" way, our Lord has been described.

Now, we can see, as to how, the Lord is described through the "Puraanas".

Before the "origination" of the three "qualities" of "Satwa, Rajas and Tamas", our Lord Sri Krishna only existed. Due to this, our Lord has not "manifested" with these "qualities" in Him! (i.e. He is always beyond all these "restricting" qualities).

As per the Vyaasa Sutraas "Poorvardha" (as per before), it has been said, that OUR LORD MANIFESTS HIMSELF WITH HIS OWN DIVINE NATURE I.E. AS HE IS! Later, He manifests with His powers (Sakthiroopa). In the end, He manifests Himself as the "task" itself! Only with a view to explain this, it is stated here, that our Lord exhibited His "divine nature" before the manifestation of these "qualities" (i.e. His divine nature, is always beyond and above these qualities). AS SUCH, BEFORE EVERYTHING, HE WAS OUR LORD SRI KRISHNA ONLY!

But, when the Universe was not there at all, at that time, how can we accept that there was this Universe too! However, we should realize, that the original cause for this Universe, was in our Lord only i.e. OUR LORD IS THE ONE, WHO HAD MANIFESTED HIMSELF, AS THE UNIVERSE! There was no "time" (Kaala) at that "time". With a view to emphasize this, it is said, that OUR LORD, AS "ISHWARA" WAS ALWAYS PRESENT.

In the 11th canto of SRI BHAGAVATAM, it has been said, that "The cause for the origination of this Universe is divine nature (Prakruti) and its "basis and root" is the "primordial Purusha" (Parā Purusha) and the knower of it's truthful nature (of this Parā Purusha) is the divine factor of "time" (Kaala). ALL THESE THREE VIZ. PRAKRUTI, PARĀ PURUSHA AND "KAALA" ARE ALL "BRAHMAN".

"ALL THIS IS MYSELF ONLY" — our Lord has told like this, and this goes to prove, that He is the root-basis-cause for everything.

Another "doubt" arises here. In the Swetaaswatāra Upanishad, it has been told, that the "Jeeva" is permanent (Nithya). Can we then conclude, that at that time of creation, the "Jeevas" also were present? On this, it is said that, "Like sparks of fire emanate from a big fire, in the same way, the "Jeevas" get originated from Brahman. After getting out of "Brahman" only, the "Jeeva" has got manifested as a "part" of Brahman. Before becoming a "part", this "Jeeva" did not have the attitude as "Jeeva" at all. Hence, we should not conclude that, there were "Jeevas" present at this time. The "Jeevas" did not have any power of their "own". With a view to explain this only, it is said, that "all the powers of our Lord were in a dormant state".

The flow of this "Samsaara" (life of births and deaths) is without a "beginning" (Anaadi). Even the factor of "the great deluge" (Mahapralaya) is not "one" only (i.e. there are many). There are countless differences and divisions in the creation of this Universe. The Vedas have explained like this. Hence, we should understand here, that what is spoken of is the actual "beginning" stage, before each creation ! That, there were many previous "creations" can be easily understood by knowing, that the "powers" of our Lord were in a dormant state. In other words, our Lord had "ended" through His powers, the "previous creation"! This "ending" also ended the "life span" of Lord Brahma! In other words, the time of the "first night" started. Because, the entire Universe gets "broken and dissolved", the various spiritual and physical

principles also get “merged” in our Lord (Laya). There was no “day” as the days of night do not get ended! That is why, “deluge” is usually indicated as “nights” only.

The power of the “Aatma” rests in a “dormant” state in our Lord! Like a human being sleeps in the world, in the same way, his powers also “sleep” along with his sleep! In the same way, the “powers of Aatma” also get merged in the divine nature and self of our Lord. Till these “powers” are “asleep”, they continue to be of the form and nature of our Lord only.

When these “powers” are “dormant”, and before the origination of the qualities of “Satwa” and others, our Lord Sri Krishna only was present. This is what is proved by this verse.

In this way, after explaining the “original state”, (i.e. before creation of the Universe) and also about the “creation” itself, now, the “purpose” for which, this “creation of the Universe” has been done is being explained, in the “order and manner” it was done — along with the aspect of “Bhakthi” to our Lord!

स एव भूयो निजवीर्यचोदितां स्वजीवमायां प्रकृतिं सिसृक्षतीम्।
अनामरूपात्मनि रूपनामनी विधित्समानोऽनुसार शास्त्रकृत् ॥२१॥

VERSE 21 Meaning: “Our Lord Sri Krishna, who is the “author” (creator) of the Vedas, despite being both “nameless and formless” (i.e. not having any “name or form”), now, desired to have “name and form” for His divine self (i.e. for Himself). Inspired by His own divine factor of “time” (Kaala), the “Jeevas” (individual souls) who are part and parcel of our Lord’s divine self, got “infatuated” through the power of our Lord’s “illu-

sion" (Maya), as "Maya" began to follow fully the desire of our Lord to do "creation!".

श्रीसुबोधिनीः स एव भूय इति। स एव पूर्वोक्त एव। भूय इति पूर्वमप्येवं सृष्टि कृतवान्। तत्र प्रथमं स्ववीर्यरूपं कालं सृष्टवान्। तेन कालेन चोदिताम्। सुप्तां मुख्यां मायाशक्तिं कालः प्रेरितवान्। सा च माया द्विविधा। स्वप्रतिकृत्या सम्बद्धं भगवन्तं जगद्रूपेण करोति। स्वेच्छया प्रादुर्भूताञ्जीवांश्च व्यामोहयति। तदेयं सृष्टिर्जीवार्था भवति। अतो मायाया इदानीन्तनाया जीवमायेति। नाम। तया सृष्टिप्रकारमाह—प्रकृतिः सिसृक्षतीमिति।** यद्यपि प्रकृतिपुरुषौ सृष्टौ तथापि पुरुषो भगवद्भागे पतित इति **प्रकृतिं सिसृक्षतीमित्युक्तम्।** तादृशीं माया भगवाननुससार। तद्व्यापारानन्तरं स्वयं तदनुकूलतया पितेव मिलितवानित्यर्थः। अस्यां सृष्टौ विशेषप्रयोजनमाह **अनामरूपात्मनि रूपनामनी विधित्समान इति।** पूर्वसृष्टौ न भगवतोऽवतारः। न नामानि रूपाणि च। इदानीं सृष्टेर्भक्तिप्रधानत्वाद्भगवतोऽवताररूपनामान्यपेक्ष्यन्ते। अतः पूर्वमनामरूपात्मनि स्वस्मिन्निदानीं रूपनामनी विधित्समान इति। अतो जीवार्थमेव स्वस्याऽपि रूपनामानि करोतीत्यर्थः। किञ्च। **शास्त्रकृत्।** वेदकर्ता। केवलनामरूपकरणे युगपदेव सर्वमुक्तिप्रसङ्गात्सृष्टिकालहासः प्रसज्येत। उत्पादिते तु वेदे स्वभावगुणभेदेन भिन्नेन तेन व्यामोहितेषु कश्चिदेव मुच्यत इति क्रमेण सर्वमुक्तौ सृष्टिकालस्य न हासो भवेदित्यर्थः॥२१॥**

एवं पूर्वावस्थां सृष्टिं चोपपाद्य यदर्थमियं सृष्टिस्तत्प्रयोजनं साधनपरम्पराक्रमेण निरूपयति—

SRI SUBODHINI: OUR LORD ONLY WAS THERE IN THE BEGINNING AND AS THE "ROOT-BASIS" (MOOLA) FOR EVERYTHING! The word "Bhuyaha" (once again) indicates that, "our Lord had created such "Universes" even before".

In the "order", with which, this "creation" was done, our Lord, in the first instance "made" the factor of "time" which is His "Veerya" (dynamic power and strength). This factor of "time", inspired the power of our

Lord to create "illusion" viz, "Maya", and "Maya" now began to render "service" to our Lord, as per His will, desire and "purpose". In other words, this factor of "time" woke up the "dormant powers", which were "asleep" up to now.

This "Maya" now assumed two "forms". The first one is our Lord's own "power" of "Prakruti" (nature), which is responsible for "making" our Lord manifest in the form of the "Universe"; secondly this "Maya" power, puts the "Jeevas" in this creation in their "forgetful" mode! Hence, we can say, that this creation is done with a view to make the "Jeevas" attain the 4 "human" goals of one's life!

How does this power of "Maya" of our Lord go about its task of "creation"? At first, it "desires" to create "nature". Both "Prakruti" (nature) and "Purusha" (primordial person) are required for the purpose of this "creation". Here, the inner attitude of this "Purusha" is connected to our Lord. Our Lord in turn "follows" the ways and tasks of this "nature" (Prakruti) — which in turn has been created by His own power of "Maya" only. Later, our Lord, like a doting father, mixes Himself with the various "tasks" done by His power of "Maya".

In the Gita, our Lord has told that, "of all forms and kinds of Beings, the Being (Yoni) of "Brahman" is the "biggest" of all." The purport of this is that, "I am the father who puts the seed of life in everyone" (i.e. the Lord). In this way, our Lord only has instructed His power of "Maya" to do this work of creation.

The special purpose of this particular creation, is that in the previous "creation", there was no incarnation of our Lord, nor of His name and form etc. at that time.

DUE TO THIS CREATION, BEING SO VERY IMPORTANT FOR "BHAKTHI", THERE WAS THE SPECIAL NEED FOR OUR LORD'S INCARNATION, NAME AND FORM. Our Lord indeed was without a "form and name" in the beginning, but now got a "desire" to have a "form and name" in His own divine self. HE TOOK A "FORM AND NAME" FOR THE SAKE OF THE "JEEVAS" ONLY!

Our Lord is the One, who created the Vedas. By becoming only with a "form and name", there arose the possibility, that everyone will attain "liberation" — thus defeating the purpose of creation (as "creation" will have to end, when everyone gets "liberated"). To avoid this, our Lord created the "Vedas", with a view to "infatuate" everyone, as per their own "will and nature" (Swabhaava). The "Jeevas" begin to interpret these Vedas, as per the "Yugas", (aeons) and as per their "attitude", and in this way, get "cheated" on the true purport and goals of the Vedas (i.e. they get fully "infatuated").

BUT, SOME FORTUNATE "DEVOTEES", DUE TO THE GRACE OF OUR LORD, REALIZE AND UNDERSTAND THE TRUE PURPORT OF THE "VEDAS" AND GET "LIBERATED" IN TURN! In this way, everyone gets "liberated". Through this, our Lord also ensures the continuation of the factors of "time" (Kaala) and of creation too!

Now, through the next verse, after explaining the nature of creation and its "previous" state, a description is done, as to why this creation was done i.e. the purpose — as per the following verse.

स वा अयं यत्पदमत्र सूरयो जितेन्द्रिया निर्जितमातरिश्वनः ।
पश्यन्ति भक्त्युत्कलितामलात्मना नन्वेव स त्वं परिमार्ष्टुमर्हति ॥२२॥

VERSE 22 Meaning: “This is our Lord of the Universe Sri Krishna, whose lotus feet is seen in “Darsan” by the Yogis, who are full of “Bhakthi” to our Lord, who have mastered all their senses and vital air and whose “Aatma” has been purified and blossomed! This Lord of the Universe is the symbol of the “Satwa”, which is capable of removing the effects of “Maya”. (i.e the power of “illusion” of our Lord”

श्रीसुबोधिनीः स वा अयमिति। ननु केषांचिन्मते सगुणादपि सृष्टिः सम्भवति। ब्रह्मविदामुपास्यः स न भवति। तस्माद्ब्रह्मविदुपास्यत्वेनैव ब्रह्मत्वनिश्चयः। स च समाधिना उपास्य आन्तर आत्मा न तु बाह्य इत्याशङ्क्य स एवाऽयमित्याह। स एव वै निश्चयेन अयम्। बाह्याभ्यन्तरदोषाभावः पूर्वमेव निरूपितः बहुकालं समाधौ स्थित्वा, तत्र भगवन्तमनुपलभ्य, कुत्राऽयमात्मा भगवान् प्रकट इति विचार्य, योगजधर्मेणाऽवगत्य, भगवान् साम्प्रतं कृष्णरूपेणैव प्रकटो नाऽन्यत्रेति निश्चित्य, समाधिफलं भगवच्चरणारविन्दमत्रैवाऽऽगत्य पश्यन्ति। अतस्तद्वाक्यादवगम्यते अयमेव भगवानिति। ननु तेषां पूर्णसाधनाभावात्समाधौ नाऽऽत्मसाक्षात्कार इति चेत्? तत्राऽऽह सूरयो जितेन्द्रिया निर्जितमातरिश्वन इति। ते ह्युपनिषदर्थं विचारपूर्वकं गुरुमुखात्सम्यगवगत्य सूरयो भूत्वा, पश्चाद्ब्रह्मचर्यादिना जितेन्द्रिया भूत्वा अपहतपाप्मानो, यमादिक्रमेण निर्जितो मातरिश्वा यैस्तादृशाः। तस्मान्न तेषां साधनाभावः। ननु चक्षुर्ग्राह्यः कथं भगवान्? तत्राऽऽह भक्त्युत्कलितामलात्मनेति। न हि ते चक्षुषा भगवन्तं पश्यन्ति। किन्त्वन्तःकरणेन। यथा आत्मसाक्षात्कारे—“पराञ्चि खानि व्यतृणत्स्वयम्भूस्तस्मात्पराङ् पश्यति नाऽन्तरात्मन्। कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन्नि” ति श्रुतौ प्रत्याहारेणाऽन्तर्नीतेन चक्षुषा हृदयं प्रविष्टेन स्वाऽऽत्मानं पश्यति तथा बहिः स्थिते भगवति भक्त्या उत्कलितेनाऽन्तःकरणेन ऊर्ध्वं कलितेन बहिरागतेन चक्षुःप्रविष्टेन भगवन्तं पश्यन्तीत्यर्थः। ननु तथापि तत्त्वमस्यादिवाक्यैरनुपदिश्यमानः कथमात्मा भवेत्? तत्राऽऽह—नन्वेव स त्वमिति। नन्विति कोमलसम्बोधने। एष एव

स आत्मत्वेनोपदिष्ट इत्यर्थः। कुत एतत्? तत्राऽऽह—स त्वमिति। स एव त्वमित्यर्थः। नन्वेवं जीवात्मत्वेन भगवत्युपदिष्टे किं प्रयोजनम्? तत्राऽऽह—परिमार्ष्टुमर्हतीति। आत्मनि प्रकृतिसम्बन्धेन योऽयमनात्मवर्ग उल्लिखितस्तं परितः सर्वतः सवासनं मार्ष्टुं दूरीकर्तुमर्हति। आत्मत्वेनोपदिष्टो भगवान् सवासन प्रकृतिकार्यं नाशयतीत्यर्थः ॥२२॥

एवं सर्वप्रकारेण साक्षाद्भगवानेवाऽयमित्युक्ते प्रपञ्चकर्तृत्वेन भोक्तृत्वादिभावापत्तौ जीवतुल्यता स्यादित्याशङ्क्याऽऽह—

SRI SUBODHINI: In some “religions and faiths”, it has been said, that this creation is made possible also, through the Lord, with qualities (Saguna). But our Sri Mahaprabhuji says here, that this “Saguna Aatma” which knows “Brahman” is not worthy of being worshipped. Hence, only that “Truth” is called as “Brahman” which is appropriate to be worshipped by the knowers of “Brahman”.

Another factor is to be clearly understood. Usually the “knowers of Brahman” worship the “inner Aatma” through their “Samaadhi”. They do not worship anyone outside at all! Our Lord, now i.e. Sri Krishna is situated and seen “outside”, and how can then a devotee do His worship “outside”? This doubt is removed, by telling that **ONLY OUR LORD SRI KRISHNA IS THE ONE WHO IS BEING WORSHIPPPED IN “SAMAADHI” BY THE KNOWERS OF BRAHMAN. IN OTHER WORDS, IT IS OUR LORD SRI KRISHNA, WHO IS “BRAHMAN”! THERE IS NO “BLEMISH” OF EITHER “OUTSIDE” OR “INSIDE”, FOR OUR LORD SRI KRISHNA.**

In verse no. 20 (SA VAI KILAAYAM), it has been said, that the Yogis stay merged in their state of “Samaadhi” for many years, and yet they are not able

to attain our Lord. How come, now, this very same Lord has manifested Himself “outside” for everyone to get His “Darsan”? The answer is given by telling that the Yogis through their power of Yoga, now clearly realized that the Lord, whom they were seeking all this time, has now manifested Himself, with the form of Sri Krishna. He has not manifested in any other place. With this determination, all these Yogis have come here, and have attained the “end result” of their “Samaadhi” by getting the “Darsan” of the lotus-like holy feet of our Lord!

Arjuna has said in the Gita, “All Rishis and sages, Devarshi Naarada, Asita, Devala and Vyaasji have told me this, and Oh Lord! You are telling me the same truth only, which they have told. All this, which You have now told is truthful only. I also realize that no one is able to know the nature of your “manifestation” (incarnation). From these words, we can easily realize that OUR LORD SRI KRISHNA IS “BHAGAWAN’ ONLY (THE LORD OF THE UNIVERSE).

Another doubt arises here, that the Yogis did not get the “Darsan” of our Lord, in their “Samaadhi” as they were not fully equipped with the spiritual practices, necessary to get our Lord’s “Darsan”. In this verse, this thought of the “incapacity” of the Yogis is negated by telling, that these Yogis were great Mahaatmas, and they put efforts to conquer their “senses and vital airs”. They have also understood the true meaning of the Upanishads in every way, through deep study, contemplation and with their “Guru’s” grace. They have thus become, very wise knowledgeable persons. Later, through the observance of “Brahmacharya” (continence) and

describing the stature of our Lord, along with the nature

others, these Yogis had conquered their "senses" and become "sinless". Afterwards, through practicing "Yama and Niyama", they had conquered their "vital airs" (controlled). Due to all this, we can never say, that these Yogis lacked the strength and backing of true "spiritual practices"!

Another doubt arises here. How can anyone see or have "Darsan" through these "physical eyes", of our Lord? Here, in this verse, a clear mention is made that "They have the "Darsan" of the Lord". Of course, it is said here, that these Yogis have the "Darsan" of our Lord through their pure "Aatma" fully raised and inspired by the force of their intense "Bhakthi" to our Lord! HENCE, THEY DO NOT HAVE "DARSAN" OF OUR LORD THROUGH THEIR "EYES". BUT THEY GET "DARSAN" OF OUR LORD IN THEIR INNER MIND!

In the Vedas, while describing the direct realization of the "Aatma", it has been said, "Lord Brahman has made the "senses" to run away to the opposite direction. Due to this reason, the "senses" always see "outside" of themselves! They are unable to see the inner "Aatma"! Someone among these, who is very brave, directs his "senses" towards his "inside", and desirous of attaining the "nectar", he only gets the "Darsan" of the "Aatma" who is the eternal witness in "him".

In the above "Vedic" sayings, what is said is, that a devotee, through the Yogic method of "Pratyahara" (looking inwards i.e. within oneself), directs his "senses" inside himself, and through this practice, having the "eyes" directed inwards, come to rest in his heart, and he is able to get the "Darsan" of his "Aatma".

In the same way, when our Lord is situated outside (as in an incarnation), the devotee, through the rise of his deep devotion and through his inner mind, gets the "Darsan" of our Lord, through the inner mind which has come "outside", through the eyes! In other words, this "Darsan" also is done "inside" only. Like the Yogi has the "Darsan" of the "Aatma" inside him, through the eyes directed inward along with his inner mind, in the same way, when our Lord is "manifested" outside, then the devotee directs his inner mind to come out through his eyes, and attains "Darsan" of our Lord.

A doubt arises here. In the Chandogyopanishad of the Saama Veda, in the 6th chapter, Uddhalaka has instructed his son Swetaketu, through the words of "Tatwamasi" (that thou art), for 9 times, about the nature of "Aatma". Till one is able to understand and imbibe these instructions, how can the Lord get manifested in the "Aatma"? Answering this, it is said that, "THIS "AATMA'S FORM" IS ONLY OUR LORD SRI KRISHNA! IN OTHER WORDS, OUR LORD SRI KRISHNA IS THE FORM OF "AATMA" ITSELF!

The tender word "NANU" (is it so?) has been used to express this doubt as to how and why our Lord Sri Krishna is regarded as the "Aatma" only? The answer also is given by telling that in the "Upanishadic" instruction given above, what is told is that, "Thou are that" i.e. "Swetaketu! You are the "Aatman". Here the meaning is the same i.e. IT IS OUR LORD WHO IS THE "AATMA" OF EVERYONE! THIS IS THE PURPORT!

Another doubt arises here. What is the use of describing the stature of our Lord, along with the nature

of the "Jeeva"? This is answered by describing the "actual and real" nature of our Lord. In the analysis of "Aatma" and "Prakruti" (nature), considerable materials, which are "Anaatma" (not pertaining to the "Aatma") have got "mixed up" i.e. we get the deluded illusion or vision that there is "Aatma" in various objects and materials which are wasteful in nature. With a view to remove this "illusion" of seeing "Aatma" in these materials/objects, our Lord is referred to here as the "Aatma" who is capable of negating this illusion! In other words, the word "Aatma" is used only to describe our Lord Sri Krishna. for the sake of attaining our Lord, this type of giving "instructions" is considered as appropriate as it is OUR LORD WHO DESTROYS THE NATURE (PRAKRÜTI) RIDDEN WITH DESIREFUL TENDENCIES (VAASANAS) OF THE "JEEVA"

In this way, through every type of reasoning, logic and understanding (ways), it is PROVED THAT OUR LORD SHRI KRISHNA IS THE TRUE AND REAL LORD OF THE UNIVERSE (BHAGAWAN). As He is the "creator" of this Universe, and along with this, as HE is the "enjoyer" of this Universe, our Lord Sri Krishna is the "basis" (Aadhar) for both these "factors and situations". Is it that, the Lord also, will get "ego" and "attachment" ("Ahamta and Mamata" to His creation?) — especially when, He is comparable to the "Jeeva" in this regard? This "doubt" is removed through the next verse.

स वा अयं सख्यनुगीतसत्कथो वेदेषु गुह्येषु च गुह्यवादिभिः ।
य एक ईशो जगदात्मलीलया सृजत्यवत्यत्ति न तत्र सज्जते ॥२३॥

VERSE 23 Meaning: “This Lord Sri Krishna, created this Universe, as a “Leela” of Him (sport). Then He protects this Universe and also destroys the same! Even then, He is not “bound” (attached) by these three states of the Universe! Hence, “Oh friend! Our Lord’s glory is sung, through the secret “chanting” (Manthram) of the Vedas by those who are aware of the meaning and purport of these Vedic “chanting”. The Lord, whose “praise” is sung in this way by the Vedas, is our Lord Sri Krishna only, who is the “Bhagawan” – the Lord of the Universe!”

श्रीसुबोधिनी: स वा अयमिति। कर्तृत्वसमानाधिकरणं भोक्तृत्वं क्वचिदेव। यत्र स्वार्थं क्रियते। भगवांस्तु जीवार्थं करोतीति न भोक्तृत्वम्। जीवरूपेणैव भोक्तृत्वम्। तेन रूपेण दोषसम्बन्धे न दोषः। न हि दन्तकेशादीनां शुभ्रत्वादिसम्बन्धे अंशिनो देहस्य काचित्क्षतिर्भवति। अंशेषु तु स गुण एव न दोषः। तदर्थमेव तथा निष्पत्तेः। अंशांना तु न स्वतो जगन्निर्माणसामर्थ्यं पालकानामिव। ननु “प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तत” इति स्वप्रयोजनाभावे केवलं परार्थं कथं कुर्यात्? तत्राऽऽह—सख्यनुगीतसत्कथ इति। हे सखि। अनु पश्चात् करणानन्तरं गीता रागपुरस्सरमभिव्यक्ता सद्भिः कथा यस्य। भगवतः प्रयोजनं तथा कृते सन्तः कीर्तयन्तीति। सखिभिर्वा सख्यपर्यन्तं प्राप्तैरनुगीता भगवन्निरूपणानन्तरं रागपूर्वकमुक्ता सद्रूपा भगवद्रूपा कथा यस्य। जीवानां मुक्तिदानार्थं तथा करोतीत्यर्थः। अस्मिन्पक्षे कृपया परदुःखदूरीकरणार्थं प्रवृत्तिरित्युक्तम्। नन्वत्र किं प्रमाणम्। न हि भगवान् स्वयमागत्य कथयति। किन्तु कविनिबद्धवक्तृत्वमेवेत्याशङ्क्याऽऽह—वेदेषु गुह्येषु च गुह्यवादिभिरिति। गुह्येषु वेदेषु परमोपनिषत्सु—“विष्णोः कर्माणि पश्यत यतो ब्रतानि पस्पशे” “आत्मा वा अरे द्रष्टव्यः श्रोतव्य” इति “अम्भस्यपार” इत्यारभ्य सर्वान् तत्तत्प्रकरणे स्थितान् भगवद्गुणाननूद्य “य एनं विदुरमृतास्ते भवन्ती” त्यन्ते भगवत्स्वरूपगुणज्ञानान्तरं भगवत्स्वरूपं प्रतिपादितम् तथा “भक्त्या मामभिजानाति” “शृण्वन्ति गायन्ति” “सभाजयन्ते मम पौरुषाणी” त्यादिवाक्यैश्च गुह्यमेव कथयन्तीति

विशकलिततया निरूपितम्। ननु नानाप्रकरणेषु निरूपितो भगवान् प्रकरणभेदाद्भिन्नो भवेत्। शब्दान्तराभ्यासवत्प्रक्रियाया अपि भेदकत्वात्। तत्राऽऽह—य एक इति। सर्वप्रकरणेषूक्तो भगवानेक एव। “सर्ववेदान्तप्रत्ययं चोदनाद्यविशेषादि” त्यत्र निरूपितम्। “सर्वत्र प्रसिद्धोपदेशादि” त्यत्र च। एकस्य सर्वत्रोपदेशो हेतुमाह—ईश इति। ईशो हि सर्वैरनुवर्तिभिर्निरूप्यते। जगतो निर्माणे क्लेशाभावमाह—आत्मलीलयेति। ईश्वरलीलया। अन्येषां दुष्करत्वेऽपि भगवतस्तु सा लीला। अत्ति संहरति। आत्मनि स्थापयति वा। यद्यपि गुणानुकथनद्वारा सज्जते तथापि तत्र न सज्जते ॥२३॥

एवं सर्वप्रकारेण भगवत्त्वे निरूपिते तादृशस्याऽत्राऽऽगमने को हेतुरित्यात्राऽऽह।

SRI SUBODHINI: Our Lord is both the “DOER” as well as the “ENJOYER” of everything and as He does everything for the sake of the “Jeeva” only, we cannot impose the factor of “enjoyership” on Him! In fact the “form” of the “Jeeva” is of our Lord’s only. Through this, even if we presume that it is our Lord, who is the real “enjoyer” (though the “Jeeva” which is His own form and “part” only), then also, we cannot think of any “blemish” as the Lord is the “enjoyer” through the form of the “Jeeva”! Like in the body, in the beginning there is “dark” hair, which turns into “white” later. In this way, even the “teeth” become weaker. All these are “parts” of the body; even when these “parts and limbs” of the body get affected, there is no grave danger to the life in the body itself. The “whiteness” which displaces the “black colour” of the hair is a “quality” and not a “blemish” (“Guna” and not a “Dosha”).

In the same way, **OUR LORD HAS CREATED THIS UNIVERSE FOR THE SAKE OF “ENJOYMENT” FOR THE “JEEVA”.** Like the “hair and teeth” in the body have no “capacity” of their own, in the same

way, as the "Jeeva" is only a "part" of our Lord, it has no power or capacity for creating a "Universe" for itself!

Now, a question arises here. It is usually said, that "even a fool does not engage himself in the performance of a task, which is wasteful or useless" (i.e. having no result or benefit to himself). Hence, is it that the Lord does not have any "purpose or benefit" for Himself in creating this Universe? If not, why did He, then, create this Universe, for the sake of others? Answering this, it is said, "Oh friend! (Sakhi) After having created this Universe, noble Mahaatmas have manifested with great love, the "Leelas" and stories of our Lord and His creation. HENCE, THE MAIN PURPOSE FOR THE CREATION OF THIS UNIVERSE IS THIS MUCH ONLY - THAT NOBLE DEVOTEES AND MAHAATMAS SING THE "PRAISE" OF OUR LORD!

Alternately, if the word "Sakhi" (friend) is joined to the other part of this verse, then the purport will be that, when a devotee reaches the state of "Sakhya Bhakthi" (devotion of being a "friend" of our Lord), then, this devotee, will go into ecstasy while describing the glory and love of our Lord. Afterwards, they will tell about the "Leelas and stories" of our Lord only with deep love and devotion. HENCE, OUR LORD CREATES THIS UNIVERSE, ONLY WITH A VIEW TO GIVE "LIBERATION" TO THE "JEEVAS"! This conclusion presupposes: (1) the fact of the "Jeeva" getting lost in this Universe, (2) becoming sorrowful, (3) our Lord blessing and showering the "grace" on the "Jeevas", removes their sorrow and (4) this is the "task" of our Lord!

Where then is the proof and evidence, that our Lord showers His grace and compassion on the "Jeeva"? Our Lord has not come by Himself to tell about this! Hence, only through His "Leelas and stories" told/made by the poets and noble Mahaatmas, we are able to realize the natural grace and compassion of our Lord!

The above doubt is answered also by telling, that a devotee should go through the "profound and secret" sayings in the Vedas and the Upanishads such as, "SEE THE "ACTIONS" OF LORD VISHNU! THIS "AATMA ONLY IS DESERVING TO BE SEEN! THIS ONLY DESERVE TO BE HEARD!" "HE IS SITUATED IN THE UPPER REGIONS OVER AND BEYOND WATER". "HE IS THE LORD OF THE UNIVERSE, WHO IS OF THE "FORM AND NATURE" OF THE PAST, FUTURE AND THE PRESENT! After explaining the nature of our Lord, in this way, it is further said, that "He, who realizes our Lord, in this way, attains immortality (without "death")."

This very same "TRUTH" about our Lord has been told in the Gita thus, "HE, WHO LISTENS TO MY LEELAS AND STORIES, SINGS THEM AND ALSO PRAISES THEM" — through all these utterances and sayings, the "secret" meaning about the glory of our Lord, has been explained. The "secret sacred" nature of our Lord's glory has been described in many different ways!

A doubt may arise here due to these "different" ways of describing OUR ONE LORD! Is He then having "divisions" in His nature and form? Answering this, it is said, that ALL THESE REFERENCES MADE IN COUNTLESS SCRIPTURES PERTAIN ONLY TO

OUR ONE LORD. This TRUTH has been told in the Brahma Sutraas of Sri Veda Vyaasji in the 3rd part of 3rd chapter of "SARVA VEDANTA PRATHYAYAADHIKARANA"! In the same way, in the second part of chapter 1 of the Brahma Sutraas, it has been said (in the beginning), "SARVATRA PRASIDHOPADESADHIKARANA" – In all these references, the same subject has been described i.e. ONLY OUR LORD IS REFERRED TO EVERY-WHERE!

OUR LORD IS ONE ONLY! This "truth" has been conveyed in many references. The reason for this is, that OUR LORD IS THE "SWAMI" (MASTER) OF EVERYONE, AND IT IS THE DUTY OF EVERY "JEEVA" TO ADORE AND ACCEPT HIS OWN "MASTER AND LORD". That is why, ONLY OUR ONE LORD'S DESCRIPTION HAS BEEN DONE IN VERY MANY PLACES/SITUATIONS.

Our Lord never had any difficulty in the creation of this Universe. With a view to explain this, it is said that, "OUR LORD ORIGINATED THIS UNIVERSE, AS A "LEELA" (SPORT) ONLY AND PROTECTS IT AND DESTROYES AGAIN AS A "LEELA" ONLY! No one else can even think of doing this task. But our Lord does all these tasks, only as a "Leela" only. whatever is done, with ease and peace (i.e. without any stress) is deemed to be a "Leela"! This "task" is achieved by our Lord, through His qualities of Rajas, Tamas and Satwa! Some may conclude, that there is the possibility of our Lord getting "bound" into these "actions" due to the "binding" nature of these 3 qualities! BUT THE REAL FACT AND TRUTH IS, THAT DESPITE DOING ALL THESE TASKS, OUR LORD NEVER GETS

“BOUND” BY THESE “QUALITIES” (GUNAS). HE IS BY HIMSELF “LIMITLESS AND BOUNDLESS” (AKHANDA). ALL THESE “ACTIONS” ARE DONE BY HIM WHILE, HE REMAINS “FREE AND UNBOUND” AT ALL TIMES!

In this way, through various ways, our Lord Sri Krishna's glory and uniqueness have been described. After this, a question is asked, as to why did He come down to this earth? This is being answered, through the next verse.

यदा ह्यधर्मेण तमोऽधियो नृपा जीवन्ति तत्रैष हि सत्त्वतः किल ।
धत्ते भगं सत्यमृतं दयां यशो भवाय रूपाणि दधद्युगे युगे ॥२४॥

VERSE 24 Meaning: “When the wicked kings, with their intellects rooted in the quality of “Tamas”, attain “victories” through foul and wicked ways, at this time, our Lord, from aeon to aeon, takes His incarnation, with the predominant quality of “Satwa”, with a view to bless with auspicious benefits, this earth. He takes the incarnation with truth, honest words, compassion and fame, as His virtues! (Oh Sakhi! (friend) THIS LORD, IS THE ONE, WHO HAS TAKEN THE INCARNATION AS OUR LORD SRI KRISHNA!).”

श्रीसुबोधिनीः यदेति। स्थितिर्हि भगवत्कार्या सामान्यविशेषभेदेन द्विविधा। तत्र सत्त्वादयो गुणा अधिकृताः। ते च “रजस्तमश्चाऽभिभूय सत्त्वं भवति” त्यादावन्योपमर्दनैव प्रादुर्भूताः। तत्र यदा सत्त्वं तिरस्कृत्य रजस्तमसी प्रादुर्भवतस्तदा स्थितावधिकृतं सत्त्वं स्वतो दुर्बलं सत् भगवन्तं निवेद्य समानयति रजस्तमसोः सकार्ययोरुपमर्दनार्थम्। तदा सत्त्वेन रूपाणि धत्ते। सत्त्वस्य शरीरसमवायित्वं वा शरीरबोधकत्वं वा शरीरत्वं वा प्रादुर्भावनिमित्तत्वं वा भवति। तदा सत्त्वस्य अवयवा अपि पृथक् पृथक् रूपाणि विभ्रति। सर्वयुगेष्वेवं व्यवस्था। अतः सत्त्वसहायार्थं भगवदागमनमित्यर्थः। यदेति

नैमित्तिकमुक्तम्। निमित्ते सञ्जाते नैमित्तिकस्याऽऽवश्यकत्वमिति हिशब्दार्थः। धर्मस्य प्रतिच्छायारूपोऽधर्मः सघृतकज्जलवत्प्रत्यहमुपचीयमानः। सर्वासां प्रजानां राजनि वर्तुलं भवति। ततश्चाऽधर्मेण बुद्ध्यावरकेण भ्राम्यमाणचक्षुषा परिदृश्यमानघटादिवत् पापव्याप्तदृष्ट्या वस्तूनां याथात्म्यं न प्रकाशते। तदा ह्यन्धा इव पदार्थान् गृह्णन्ति केवलं जीवनार्थम्। राजानो हि पालने भगवदंशास्तेषामन्धत्वेन जीवनं निमित्तम्। नृन् पान्तीति पालितानामप्यधर्मनिष्ठता सूचिता। एव सर्वतोऽप्यधर्म उत्थितः। तत्र तन्निराकरणार्थमेष एव परमात्मा। सगुणस्य तत्र सामर्थ्याभावात्। किलेति। “यदा यदा हि धर्मस्ये” ति वाक्यानि प्रमाणानि। रूपाणि दधद्वा सत्त्वेन भगादि धत्ते। भगादि वा दधत्सत्त्वेन रूपाणि धत्ते। एदद्व्याख्यानद्वयेऽपि भगादीनां कथनं व्यर्थमिति चेन्न। रूपाणि दधद्वादि भगं न धत्ते तदोत्पन्नो भगः ऐश्वरो भावोऽधर्मेण गृहीतो विपरीतफलः स्यात्। यदा वा भगं गृहीत्वा रूपाणि न गृहीयात्तदा राज्ञां वधो न स्यात्। मूलभूतत्वाच्च तेषाम्। अतोऽधर्मनिराकरणार्थं भगादीनां ग्रहणम्। राजनिराकरणार्थं च रूपाणाम्। भगस्तु भगवदैश्वरो भावः। ईश्वरधर्मः प्रमेयबलपोषकः। ऋतमनुष्ठीयमानो धर्मः पूर्वकाण्डार्थः प्रवृत्तिस्वभावप्रमाणबलपोषकः। सत्यं प्रमीयमाण उत्तरकाण्डार्थो निवृत्तिप्रमाणबलपोषको ज्ञानरूपः। दया लौकिको धर्मो व्यवहारपोषकः। यशस्तु भक्तिप्रतिपादकः पुष्टिधर्मः। एते हि पञ्चाऽशा विद्याया भगवदिच्छा धर्मो ज्ञानं दया भक्तिरिति पूर्वोक्तानामुद्भवाय ॥२४॥

एवं भगवदवतारप्रयोजनमुक्त्वा प्रासङ्गिकानां फलमाह अहो इत्यादि पञ्चभिः—

SRI SUBODHINI: Our Lord's "status and nature" are two fold: (1) The "common" one and (2) the "special" one. In this analysis, the 3 "qualities" of Satwa, Rajas and Tamas have been "used" to explain our Lord's "true" nature. In the Gita, it has been said that, "After conquering both Rajas and Tamas, "Satwa" quality gets established and sustained". In this way, one quality gets manifested after conquering the other two qualities.

When the ascent of Rajas and Tamas takes place

after ignoring the quality of "Satwa", then this quality of "Satwa" which has the "authority" to protect and rule this Universe, prays to our Lord, on getting powerless and weak. It brings down our Lord, through its prayer, with a view to defeat the wicked forces of Rajas and Tamas. AT THIS TIME, OUR LORD ADOPTS THE FORM OF SATWA! This quality of "Satwa" which is the "seat" (Aasan) of our "blissful" (Aanandaropa) Lord, becomes the reason for completing all the tasks, while situated in the "body" of our Lord. Alternately, this quality of "Satwa", purifies the bodies of the "Jeevas" made up through this mother earth (which anyway, is the "body" of our Lord only) and brings our Lord into them! Alternately, this quality of "Satwa" having become the "cause" (Kaaran) brings our Lord under its own aegis! Alternately, when the quality of "Satwa", while remaining on this earth etc. gets "sorrow and stress" through the actions of both Rajas and Tamas, then, this very same quality of "Satwa" becomes the "cause" and reason for the manifestation (incarnation) of our Lord! At this time of incarnation of our Lord, the various parts of this quality of "Satwa" also manifests with different parts and forms. This takes place in each and every Yuga! (Aeon).

HENCE, ONLY WITH A VIEW TO HELP THIS QUALITY OF "SATWA", OUR LORD, COMES DOWN TO THIS EARTH! In the verse, it is said, that when through "unrighteous" (Adharma) actions, the wicked kings begin to be victorious, then our Lord comes down! Of course, this status of the Universe (of bad persons gaining victory) has been made only as a "cause or ruse" for the "coming down" of our Lord! When the "cause" presents itself (i.e. gets developed) then OUR LORD SHOULD CERTAINLY COME DOWN. THIS IS

A "CERTAIN AND AXIOMATIC TRUTH". To emphasize this "certainty" only, the syllable "Hi" (yes, indeed) has been used!

There is the origination of black collyrium when a lamp with ghee is lit! It falls down always on the sides and also gets increased, as the "burning" goes on. In the same way, the shadow behind "Dharma" is "Adharma". This "Adharma", gets always together, in almost all ways, and installs itself in the body of these wicked kings. This "Adharma" puts a "curtain" in their intellects. Like deluded eyes cannot see properly the objects such as pots etc., in the same way, those persons, whose "eyes" have been permeated through countless sins, are rendered incapable of seeing the "truthful" ideas and virtues. Like a blind person, accepts every object, so that he can continue to live, not because he is eager to see or know about the true nature of the objects offered to him! In the same way, these "kings" are part of our Lord only, for the sake of protecting this Universe. But, when, like the blind persons they are unable to realize the truthful nature of the objects, and when they are only interested to "live", they forget the truth, that they should rule their subjects properly, as they are the "parts" of our Lord. At this time, our Lord comes down, with a view to protect this Universe from these wicked kings. In this way, these kings become the cause for our Lord's "coming down" (incarnation)! In the verse, the kings are referred to as "NRIPA" — the meaning is this — The syllable "NRU" means the king who protects independent and free subjects. In other words, even those kings, who are supposed to rule and protect, have become "unrighteous" (Adharmik).

What is the root cause for this? These kings have become "independent" (i.e. not under the control of "Dharma"), and due to this, "unrighteousness" has emerged from all the sides! As these could not be vanquished by the Lord with the "qualities" (Saguna Ishwara), our Lord Sri Krishna Himself, has now come to do this task. Why? Those, who are with the "attributes" (Saguna) come under the control of these "qualities". Due to this, they do not have the capacity to remove the qualities of Rajas and Tamas. Our Lord Sri Krishna is "GUNAATEETA" — beyond the three qualities — and due to this, the power of these "qualities" cannot affect Him at all! In the verse, to express this "certainty", the word "KILA" (yes, indeed) has been used.

In the Gita, our Lord has told, "whenever there is decline of "Dharma", and there is the rise of "unrighteousness", then our Lord takes His incarnation". These words are "evidence and proof" of our Lord's assurances!

Alternately, when our Lord takes a "form" then, through the quality of "Satwa", He adopts the attributes of opulence, truth etc. He assumes and adopts various "forms" through this quality of "Satwa". In both these descriptions, the factor of our Lord adopting "Bhaga" (opulence — Aishwaryam) has been done. This is a very important factor to be realized by us. The reason being that our Lord always adopts this virtue of "Bhaga" (opulence) as the "attitude" which keeps its eternal relationship with our Lord only.

As this "Bhaga" (opulence) is an attribute of our Lord, our Lord takes this "virtue" with a view to destroy

these “unrighteous” kings. This “Bhaga” (opulence) also strengthens our Lord’s love for His devotees (Prameyabala).

The word “Rita” is used in this verse to indicate all the sayings of the Vedas. In the first part of the Vedas, the aspects of “Dharma” (righteousness) has been written. This earlier portion of the Vedas (Pooṛva Khanda) progresses and helps those, who are deeply engrossed in the path of action.

The word “Sathya” is used to indicate the “ultimate truth” which is described in the latter part of the Vedas (Uttarakhānda). This portion is the proof and evidence for those, who are treading the path of renunciation (NIVRUTHI). Hence, this is of the form of “Jnana” (knowledge).

“Daya” (compassion) is a “worldly” quality, which progresses the welfare in this world.

The word “Yash” (fame) describes the aspect of “Bhakthi” to our Lord and is part of this path of grace (Pushti). All these 5 virtues are part of true “Vidhya” (knowledge). Among these “Bhaga” (opulence) is the form of our Lord’s “desire”.

In this way, the Vedas became the “virtue” (Dharmaroopa); the “truth” became knowledge; the virtue of “compassion” (Daya) became the “worldly” Dharma or conduct and our Lord’s “fame” (Yash) became the symbol of “Bhakthi” or devotion to our Lord. OUR LORD “WEARS” (ADOPTS) ALL THESE QUALITIES FOR THE WELFARE OF THE ENTIRE UNIVERSE!

Thus, after speaking about the “purpose” of our Lord’s incarnations, through the next 5 verses, the “results” of our Lord’s “incarnations” are described.

अहो अलं श्लाघ्यतमं यदोः कुलं अहो अलं पुण्यतमं मधोर्वनम्।
यदेष पुंसामृषभः श्रियः पतिः स्वजन्मना चङ्क्रमणेन चाञ्जति॥२५॥

VERSE 25 Meaning: “Oh! this Yadava clan is worthy of noble praise! Oh! what can we say about the auspiciousness (Punyam) of the Madhuvanam? The reason being, that our Lord Sri Krishna, who is the “best” among the “Purushas” (Lords) and who is the consort of Goddess Laxmi has made this Yadava clan attain the highest auspiciousness through His birth in this clan and has made this “Madhuvanam” attain great and enduring “praise” through His “stay and roaming” in this Madhuvanam.”

श्रीसुबोधिनी: अवतीर्णो हि क्वचिद्वंशे भवति। क्वचिद्देशे क्वचित्पिष्टि। कैश्चित्सह व्यवहरति। तथापि न तेषु तात्पर्यम्। तेषां तु भगवत्सम्बन्धात्त्रेणैव कृतार्थता। तत्र प्रथमं जन्माधिकरणयोर्वंशदेशयोराह। अहो इत्याश्चर्य्यं। कुत्र यदुः पित्रा शप्तो लोकैर्निन्दितः। कुत्राऽयमुत्कर्षः। भगवत्यवतीर्णो तद्वशीयं स्मृत्वा लोको नमस्यति। अलं पूर्णम्। एतस्मादुत्कर्षादन्योत्कर्षो न वक्तव्य आधिक्यशौर्यादिहेतुकः। श्लाघ्यतममिति। अन्येषां हि वंशानां धर्माद्यर्थं कदाचिन्नरूपणमायाति। भगवतस्तु सर्वेषामपेक्षितत्वात्तन्निरूपणार्थं यदुवंशः सवदा स्तुतो भवतीति। एव मधोरपि वनम्। सतां निवासाभावान्न मथुरा निर्दिष्टा। मधोदैत्यस्य वनम्। पश्चात्पुत्रादिभ्यो विभागः। अतो वृन्दावनादिकमपि मधुवनमेव। तस्य देशस्य पुण्यतमत्वेऽपि दैत्याक्रान्तत्वादधमत्वम्। वनत्वाद्भयानकत्वम्। दैत्यभयाक्रान्ते भगवत्स्मरणमपि दूरे कुतो भगवान्। अलमिति। न ह्येतस्मादन्य उत्कर्षः सम्भवति। देवर्ष्यधिष्ठाने हि देशस्य पुण्यतमत्वं भवति। तत्र सर्वदेवर्षीणां भर्तारि भगवति किं वक्तव्यम्? तत्र वंशस्य सर्वोत्कर्षं हेतुः—यत् यस्मात्कारणात्पुंसामृषभः स्वजन्मना अञ्जति पूजयति गच्छति वा। अन्ये हि स्त्रीणां भर्तारः। पुरुषात्तमस्तु पुंसाम्। तथाच जगति सर्वे स्त्रीसहिताः पुरुषा एतस्य भवन्ति। अतस्तस्य पूजने सर्वैः पूजितं भवति। तद्गमने वा सर्वैर्गतं भवति। मधुवनस्योत्कर्षं हेतुः—यस्मादेष श्रियः

पति चक्रमणेनाऽञ्जति। चकाराज्जन्मना च। वनं हि सुन्दरसुवर्णाद्यभावात्
श्लाघिष्ठं भवति। भगवति तु समागते लक्ष्मीरपि समागतेति लौकिकीमलौकिकीं
च शोभां प्राप्नोतीत्यर्थः। चङ्क्रमणं चाऽलसगतिः। श्रीपतित्वेन गोपिकाक्रीडाऽपि
सूचिता ॥२५॥

इदं त्वत्याश्चर्यं यत् कुशस्थल्या। उत्कर्षः तदाह—

SRI SUBODHINI: Our Lord, while taking His incarnation does not give much importance to the “clan”, in which He takes His birth, nor the place, where He manifests Himself or live or on the various “activities” which He conducts, while going through His incarnation. In other words, the clan, the place and the people with whom, our Lord gets related, become “fulfilled and holy”, through His mere association.

In the first place, the “fulfillment” of His “birth” (in the family of the Yadava clan) and the place of His “birth and stay” are being explained. The verse begins with the exclamatory word of “Aho” (Oh!), to express astonishment! Where is Yadu, who was cursed by his father, and due to this got “condemned” in this world and where is the glory and greatness conferred by our Lord, on this “Yadava” clan, due to our Lord taking birth in his family?! Because, our Lord took His “birth” in this “clan”, all devotees in this world, while remembering this Yadava clan, do prostrations to our Lord as a “scion” of the Yadava clan! In this way, the value and importance of Yadu became manifested. Moreover, as our Lord is worshipped by everyone, the Yadava clan also is praised at all times.

In the same way, the “forest” of the demon Madhu (viz. Madhuvanam) also become very “auspicious”. The name of “Mathura” city has not been referred to in the

verse, as this city did not have 'noble Mahaatmas' living there. Earlier this "forest" belonged to the demon Madhu, and later it was divided into smaller forests for the sake of his sons e.g. Brindavanam.

The word "Madhuvanam" was considered as "dangerous", due to the invasion and depredation committed by the demons. Due to the "fear" generated by these demons, no one dared to go over there — let alone anyone realizing our Lord there! It was difficult and impossible even to remember our Lord's holy "name"! The word "Alam" (not at all, in any way) denotes that even by another way, there was no possibility of this place getting some glory or fame by becoming as "auspicious" (Punya-sthalam) place! Only that place is considered as a holy one, where the sages and celestials live. BUT NOW, THE LORD OF THE SAGES AND CELESTIALS IS RESIDING HERE. WHAT MORE CAN, THEN, WE SAY ABOUT THE GLORY OF THIS PLACE?

The "Yadava" clan is famous in every way! This is due to the fact, that our Lord Sri Krishna, who is the Lord and Swami of all "males" also, has, through His "birth" in this Yadava clan, has made this "clan" worthy of worship and progress. All other "males" are the Lord and Swamis of "females" (wives). But our Lord Sri Krishna is the Lord and Swami of even all the "ladies". In this way, our Lord Sri Krishna became the "Lord and Swami" of all the "males and females" of this Universe.

Our Lord Sri Krishna "worshipped" the Yadava family (clan) by taking His "birth", and due to this, everyone began to worship this "clan". When Sri

Krishna came to Madhuvanam, then all the celestials and sages also came to this forest.

The "Swami" (consort) of Goddess Laxmi is seen "roaming" in Madhuvanam. He gives "respect and regards" to Madhuvanam. This is the reason for the glory of this forest. In the verse, the syllable "Cha" (and) indicates, that due to our Lord's "birth", the glory and greatness got increased manifold.

All the more, the glory and greatness of this place got increased, as our Lord came here as the "consort of Goddess Laxmi" i.e. along with her, and due to both of them coming here, this "Madhuvanam", both in the "worldly" (Loukik) and in the "supernatural" ways attained. Great fame Not only this, while our Lord roams in this forest, in His slow and soft way, the beauty of this forest became more increased and brilliant. By calling our Lord, as the "Pati" (Swami = husband) of Goddess Laxmi, there is also the indication to the various "Leelas" performed by our Lord with all the Gopis in this forest.

Of course, this is a matter for great astonishment, that even the place, where the demon Kusa lived has been now told as great and glorious! As per the following verse.

अहो बत स्वर्यशसस्तिरस्करी कुशस्थली पुण्ययशस्करी भुवः।
पश्यन्ति नित्यं यदनुग्रहेषितं स्मितावलोकं स्वपतिं स्म यत्प्रजाः॥२६॥

VERSE 26 Meaning: "Oh! the city of Dwaaraka, where the demon Kusa had lived, has now become a place, which would put even the "heaven" to shame! It has enhanced the fame and glory of this earth! Due to the grace of our Lord, the people of Dwaaraka, have

the daily “Darsan” of their Lord and master , our Lord Sri Krishna’s sweet and soft smile and of His lotus like face!”

श्रीसुबोधिनी: अहो बतेति। अहो इति पूर्ववत्। अधिकोऽत्र विशेषो—बतेति। देशप्रान्तभूमिर्दोषाक्रान्ता सिकतामयी च। सा स्वयंशमस्तिरस्करी जाता। तिरस्करणशीला। स्वर्गे हि देवास्तिष्ठन्ति। द्वारकायां तु देवाधिदेवः। स्वर्गे त्वप्सरसः। अत्र तु लक्ष्मीः। तत्रत्याः पतन्ति। अत्रत्या मुच्यन्ते। सभापारिजातादयस्तु तत एवाऽऽनीताः। अपकृष्टातुत्कृष्टे हि समानीयन्ते। इत्याद्यनन्तोत्कर्षः। किञ्च। भुवोऽपि पुण्ययशस्करी यथा देहे चक्षुरेकदेशोऽपि सर्वस्यैहिकामुष्मिकं फलं प्रयच्छति तथा द्वारकया सम्बद्धा सर्वाऽपि भूः। धन्या पृथिवी यस्यां द्वारका वर्तत इति। तिष्ठतु दूरेऽयमुत्कर्षः। समाधिहृदयापेक्षयाऽपीयमुत्कृष्टा। तदाह—पश्यन्तीति। समाधौ कञ्चिदेव कदाचिदात्मानं पश्यति। अत्रत्यः सर्वदा सर्वोऽपि। समाधौ स्थितिरतिकठिना। वायुमनसोश्चञ्चलत्वात्। प्रयासाधिक्याच्च। द्वाराकायां तु भगवदनुग्रहेण स्थिति अनुग्रहश्च सुखात्मा स्थिरः तादृशनार्थमेव भगवांस्तत्र स्थितः। स्मितावलोक इति भक्तिज्ञानप्रदत्वं सर्वेन्द्रियाहृदकत्वं च। स्वपतित्वेन निश्शङ्कता दोषाभावश्च। प्रजापदेन च पाल्यता। पतिपदेन च तदेकगतित्वम् ॥२६॥

एवमचेतनानामुत्कर्षमुक्त्वा चेतनानां मध्ये भगवत्पत्नीनामत्युत्कर्षमाह त्रिभिः—

SRI SUBODHINI: Here also, like in the earlier verse, the aspect of “surprise and astonishment” is expressed! All the more, this “astonishment” is enhanced through the use of the word “Bata” (great, indeed). The land surrounding the Dwaaraka city is full of “blemish” and sand dunes! Even then, this “land” has now put to shame even the glorious heavens! How come? In the “heaven”, only the celestials live. But in this city of Dwaaraka, the Lord and master (the supreme celestial deity) of these celestials resides! In the “heavens” there are the celestial ladies (Apsaras). But in this city of Dwaaraka, Goddess Laxmi Herself resides!

On the ending of the result of their "good deeds" (Punyam), the "Jeevas" fall down from the heaven on to this earth. But those, who reside in this city of Dwaaraka get 'liberated' instead! In this way, this city of Dwaaraka is deemed to be greater than the heavens! Our Lord had brought the assembly of "Sudharma" and the "Paarijaata" tree from the heavens to this city of Dwaaraka. Usually, holy objects and materials, are said to be taken away from "lower" regions to the "higher and nobler" places and kept there! But here the "reverse" took place!

Not only this! This city of Dwaaraka has made the "fame" of this earth holy and sacred! It gives "results" for both in this world and also to the other. In this way, Dwaaraka city is indeed very "fortunate" (Dhanya) of all places on this earth!

Even greater than the heart of the Yogis, in their "Samaadhi", is this city of Dwaaraka! Why? In their "Samaadhi", some Yogis get, at some time, the "Darsan" of our Lord. BUT, HERE, THE PEOPLE OF DWAARAKA GET THE "DARSAN" OF OUR LORD, AT ALL TIMES!

In fact, to be in the state of "Samaadhi" on a continuous basis, is indeed difficult, as both the mind and the "thought-process" are always "wavering" by nature. BUT IN THIS CITY OF DWAARAKA, DUE TO THE GRACE OF OUR LORD, THE MIND OF THE PEOPLE RESIDING THERE, AUTOMATICALLY BECAME "FIXED AND UNWAVERING" IN OUR LORD! THIS GRACE OF OUR LORD IS BLISSFUL AND UNHINDERED (FIXED - PERMANENT).

OUR LORD IS STAYING IN DWAARAKA ONLY WITH A VIEW TO GIVE "DARSAN" TO EACH AND

EVERYONE! HE GAVE THEM THE "DARSAN" OF HIS LOTUS-LIKE FACE, ALONG WITH THE SWEET SOFT SMILE, AT ALL TIMES! THROUGH THIS, OUR LORD BLESSED ALL OF THEM WITH "BHAKTHI" AND "JNANA"!

The "Darsan" of our Lord made all the "senses" of everyone "blissful". Our Lord was the "Pati" (husband — Swami — Lord) of the people of Dwaaraka and all of them, without bashfulness and with a "doubt-free mind" (i.e. freely) were able to get His "Darsan" and no "blemish" came to be attached to them, due to this! As His "subjects" were all His "Bhakthas" only, all of them deserved to be protected by our Lord! He was also their "goal and way" (Gati) as HE was their Lord! Only a "Pati" (Swami — Lord) can be the sole refuge and way to everyone! (i.e. for a chaste lady, her "husband" is the only "way" i.e. refuge).

In this way, after describing the glory of the "inanimate" objects, through the next 3 verses, while describing the glory of "animate" objects, the wonderful glory of our Lord's "ladies" is being described.

नूनं व्रतस्नानहुतादिनेश्वरः समर्चितो ह्यस्य गृहीतपाणिभिः ।
पिबन्ति याः सख्यधरामृतं मुहुर्व्रजस्त्रियः सम्पुमुहुर्यदाशयाः ॥२७॥

VERSE 27 Meaning: "These "Vraja" ladies, have worshipped and served our Lord, with keeping of vows, Havan (sacrifices) and taking holy baths! The ladies who had accepted the hand of our Lord in matrimony, got intensely loving and "infatuated" with our Lord! Oh friend! Those ladies, who were able to drink the nectar of the lips of our Lord, have now got totally devoted, loving and infatuated with our Lord, due to their inner mind getting affected by the nectar of His lips."

श्रीसुबोधिनीः नूनमिति। स्त्रियो हि द्विविधा मर्यादया पुष्ट्या च तदीया जाताः। तासामुभयासां (१) यत्सर्वपुरुषार्थनाशकमसाधनं च तदेव सर्वपुरुषार्थसाधकं जातम्। एवं स्वरूपे भेदद्वयं साधने चैकमिति। अस्य गृहीतपाणिभिः नूनं हरिरर्चितः। गार्हस्थ्यफलं, धर्मसाध्यं, भगवत्फलं भक्तिसाध्यम्। तदुभयमेकीभूतम्। तत्र प्राधान्यं गार्हस्थ्यस्य। गोपिकावाच्छितार्थभोगात्। अतो धर्महेतून् प्राधान्येन निर्दिशति। **व्रतं** तामसम्। **स्नानं** राजसम्। **होमः** सात्त्विकः। आदिशब्देन त्रयाणां भेदाः। एभिः कृत्वा पूर्वजन्मनि अयमेव भगवानीश्वरः सम्यगर्चितः। हीति युक्ताऽयमर्थः। फलेन कारणानुमानं युक्तम्। कारणेन कार्यानुमानं व्यभिचरत्योपि। यद्यप्येतैर्भगवान् प्रीणाति तथापि महापुरुषपूजायाः सिद्धिः काऽप्यानुषङ्गिकी पूजैवोक्ता। अथवा। व्रतादौ पूजा विहिता। तत्र व्रतमङ्गत्वेन कृत्वा पूजामेव मुख्यत्वेन कृतवत्यः। तत्र पूजाव्रतयोर्धर्मभक्तित्वाद्भगवतः पतित्वेन सम्बन्धः। ननु कथमेवमवगम्यते अयमेवेश्वरः पूजति इति। तथाऽऽह। याः हे सख्यः (?) अधरामृतं पिबन्ति। अमृतपानं हि ईश्वराराधनपूर्वकधर्मकार्यम्। अधरामृतं तु ततोऽपि। तदग्रे वर्णयिष्यामः। हे सखीति स्पृहया तुल्यदुःखत्वमस्माकमपीति बोधितम्। अधरामृतमग्रे वर्णयिष्यामः। ननु धर्मभक्तिफलमेवैतदस्तु। किमेतदाराधनेनेत्याशङ्क्य प्रकारान्तरे व्यभिचारमाह—**व्रजस्त्रिय इति।** गोप्योऽपि कात्यायनीव्रते भक्त्या गानपूर्वकं व्रतस्नानपूजादिकं कृतवत्यः। परमर्चनं कात्यायन्याः कृतम्। तेन तासामिच्छा न पूर्णा। यतः यस्मिन्नधरामृते आशयो यासां ताः केवलं मोहमेव प्राप्तवत्यः ॥२७॥

अस्त्वासां भाग्यम्। इतोऽपि रुक्मिण्यादीनां महद्भाग्यम्। या हि कालवशात्प्रवाहे पतिता अन्यत्र नीयमाना अपि बलाद्भगवान् स्वयमुद्यम्य आत्मासात्कृत्वा अमृतं पाययति। स्वसदृशान् पुत्रांश्च प्रयच्छति। तासामीश्वरपूजनं महदित्याहुः—

SRI SUBODHINI: Our Lord's "ladies" were of two "kinds" — of the "Maryaada" type and of the "grace" types ("Maryaada" and "Pushti"). Both these kinds of ladies attained the state of "total refuge in our Lord

without having the backing of the strength of spiritual practices" (NISSADHANATA) which only enables the "Jeeva" to conquer the desire and hankering after the four "goals" of human life! In fact this "way" (of total surrender) enables the devotee to attain the grace of our Lord and all the other goals of human life!

The way of getting "married" to our Lord is one. Hence, those ladies, who got married to our Lord, did service and worship to our Lord Sri Hari. They went through the "duties" of an ideal wife, in the householder's life, and attained their due results, through this "Dharma" (virtuous practice). They also attained the result of "Bhakthi" on getting related to our Lord! In this way, they attained "both" the results! These "wives" also attained the bliss of our Lord's "nectar", like the Gopis of Vraja had desired for and attained at all times!

These "wives" also served and worshipped our Lord, as "ideal wives" by keeping vows, taking baths and doing "Havana" (sacrifices). The "vows" are considered as "Tamasik"; the "baths" are considered as "Rajasik" and the "Havan" is considered as "Satwik". In fact these "wives" had worshipped our Lord Sri Krishna, through all these ways, in their "earlier" life also! The syllable "Hi" (yes, indeed) reemphasizes this meaning!

These "wives" of our Lord, at all times, drink the nectar of our Lord's lips! From this "fortune" attained by them, we can easily deduce, that these ladies had done in their previous life, vows, baths and Havans with a view to serve and worship our Lord! **OUR LORD GETS PLEASED WITH VOWS, BATHS AND HAVANS, PERFORMED AS AN ACT OF WORSHIP AND SERVICE TO HIM!**

mind getting affected by the nectar of His lips.

In the sixth canto of Sri Bhagavatam, Indra says to mother Diti, "The success in pleasing, through worship of our Lord Sri Hari is attained, very easily, by keeping the simple-result-giving disciplines (vows)". Here also, our Lord has been said to be worshipped through these vows etc. i.e. the worship and service are told as the most "important", and the keeping of the vows as a "part"! As this worship through keeping of "vows" was based on pure devotion to our Lord (Bhakthi), our Lord blessed them by becoming their "husband" (Pati).

How can we say, with such certainty, that these "wives" had done service and worship of our Lord earlier? The women of Hastinapura now say, doubting this, that, "these ladies have drunk the blissful nectar of our Lord's lips". Through such references, we can conclude that these "wives" would not have got this "bliss" without performing the worship and service of our Lord.

Drinking the celestial "nectar" is an act of worship of our Lord. But the "nectar" of our Lord's lips is greater than this celestial nectar. This will be explained later.

"Oh friend!" (He Sakhi) — by saying like this, the ladies are expressing their sorrow arising out of their desire for the nectar of the lips of our Lord — like the sorrow, which the Gopis had felt in Vraja! The description of the nectar of our Lord's lips will be done in the 10th canto.

Our Lord's "wives", as part of their "duties" (rights too) are able to drink the nectar of our Lord's lips. This is the result of their devotion (Bhakthi) and as being the duly wedded wives of our Lord. Then what is

there so special in this by way of worshipping our Lord? Answering this, it is said, that this "result" is not attainable, through any other type of worship! In Vraja, the maidens observed the vow of Goddess Katyaayani by taking "baths in the Yamuna river, with Bhakthi and singing the glory of our Lord and they also worshipped the Goddess. But they did the worship of the Goddess, instead of our Lord and through this worship, they got the "result" (Phalam) of having the "Raasa Leela" with our Lord. But they did not attain their deep felt inner desire of becoming the "wives" of our Lord. Hence, those Gopis, who had their minds set on the drinking of the nectar of the lips of our Lord, got only "infatuated"!

Hence, it is said, that in comparison to the fortune of the Gopis, the luck of Rukmaniji is greater. Rukmaniji was being married to someone else, as a part of her destiny. OUR LORD, MADE HER "HIS OWN", THROUGH FORSIBLY TAKING HER AWAY! Not only this. He blessed her by giving the nectar of His lips and also gave her "sons" like Himself! Hence, it is said now, through the next two verses, that the worship of Rukmaniji of our Lord is very special and glorious.

या वीर्यशुल्केन हताः स्वयंवरे-

प्रमथ्य चैद्यप्रमुखान् हि शुष्मिणः।

प्रद्युम्नसाम्बाऽम्बसुतादयोऽपरा-

याश्चाऽऽहता भौमवधे सहस्रशः ॥२८॥

एताः परं स्त्रीत्वमपास्तपेशलं निरस्त-

शौचं बत साधु कुर्वते ।

यासां गृहात्पुष्करलोचनः पतिर्न-

जात्वपैत्याहतिभिर्हृदि स्पृशन् ॥२९॥

VERSES 28 and 29 Meaning: "Rukmaniji was taken away by our Lord Sri Krishna, by paying the "price" of courage and dare-full action from the Assembly of "Swayamvara" (choosing one's own "husband" by the bride). Our Lord completed this task by defeating the kings like Sisupaala, who were all eager to marry Rukmaniji! Our Lord blessed Rukmaniji with glorious sons such as Pradhyumna, Saamba, Amba and others! Our Lord Sri Krishna destroyed demon Bhowmaasura, and married thousands of other wives also! (28)

"These ladies (wives) lacked the virtues of exquisite beauty or sacredness! But our Lord, through His unique grace (wonder of wonders) touched their hearts and made them as the most "best" and exquisite! Our Lord, who has lotus-like eyes, never went out of their houses, at any time! (29) [i.e. He was with them always.]

श्रीसुबोधिनी: या वीर्यशुल्केनेति। वीर्यमेव शुल्कं कार्यनिर्वाहकं द्रव्यम्। तेन हताः। तेन राक्षसो विवाह उक्तः। स्वयंवर इति गान्धर्वः। 'गान्धर्वो राक्षसश्चैव धर्म्यौ क्षत्रस्य तौ स्मृतावि' ति मुख्यविवाहेन परिगृहीताः। नन्वन्यस्य दीयमानाः कथं हताः? तत्राऽऽह—प्रयथ्येति। चैद्यः शिशुपालः। तत्प्रमुखान् जरासन्धादीन्। शुष्मिणः कामुकान्। अयमर्थः। क्षत्रियाणां युद्धजयेनाऽपि सत्त्वमुत्पद्यते। तेन धर्मादिकमपि सिध्यति। स्त्रियो हि धर्मभक्तियोग्याः स्वयं च शिशुपालादयो दुरात्मानः कामुका ब्राह्मणवत्प्रतिग्रहेण प्राप्नुमिच्छन्ति। अतो युक्तं भगवता हता इति। प्रद्युम्नः, साम्ब, अम्बश्च, सुता यासां रुक्मिणीजाम्बवतीमित्रविन्दानाम्। महांस एव अम्बः। महानंसो यस्येति यौगिक एव शब्दस्तत्र गृहीतः। याश्च षोडशसहस्रं भौमवधे जाते आहतास्तासां गणना ऋषिभिरेव ज्ञायते नाऽन्यैरिति सहस्रश उक्तम्। तासां भगवदाराधने साधनं स्त्रीत्वमेव। तदपि न भगवतो भोगयोग्यम्। भगवत्सौन्दर्यपेक्षया तासामपेशलत्वात्। शापेन, बन्धा अन्यपरिग्रहेण च निरस्तशौचं शुद्धिरहितम्

बतेति खेदे अस्मदादीनामेतदभावेऽपि न भगवत्प्राप्तिः। अतो यथा भगवतः सामर्थ्यमतिनिष्कृष्टमप्यत्युकृष्टं करोति स्वेच्छया तथैता अप्यत्यन्तनिष्कृष्टं स्त्रीत्वं परं साधु कुर्वते। साधुत्वं सत्सु सनकादिषु वर्तते। तदपेक्षयाऽपि परमुत्कृष्टं कुर्वते। तत्र हेतुः—यासां गृहादिति। सन्तो हि भगवद्गृहे समागत्य कदाचिदेव पश्यन्ति। आसां तु विपरीतम्। भगवानासां गृहात्कदाचिदपि नाऽपगच्छति। प्रत्युत पारिजाताद्याहरणैर्मानापनोदनमपि करोति। अनु तर्हि दोषमेव सम्पादयति न गुणम्। ततः किं तासां भाग्यमित्यापशङ्क्याह—हृदि स्पृशन्निति। तासां हृदि भगवान् स्थित्वा ताः स्पृशन्। तासां हृदि भगवानस्तीति न तासां दोषः ॥२८॥२९॥

एवं भगवद्रूपं प्रासंगिकं च फलं भगवान् श्रुत्वा सम्मत्या सत्यवादित्वं स्थिरीकृत्य मन्दहासेन च ता वशीकृत्य भक्तिं च दत्त्वा तासां वचनं सत्यं कुर्वन्द्वारकामगमदित्याह—

SRI SUBODHINI: Our Lord paid the “price” (Sulka) of “daredevilry and courage” to marry Rukmaniji and other wives! In this way, our Lord performed the “Rakshasa” type of marriages with Rukmaniji. For the members of the warrior class, both these types of marrying viz. the “Gandharva” and the “Rakshasa” types are acceptable. Hence, our Lord chose the latter method for marrying Rukmaniji.

Why did our Lord “abduct” the princess, who was set to get married to another? Answering this, it is said, that kings like Sisupaala, Jarasandha and others were men full of “desires” (lustful). Sisupaala was the most important king among them, helped and aided by Jarasandha and other kings.

Our Lord defeated all these kings, in a fight, and brought Rukmaniji. The warrior class establish their status by winning in battles! Sisupaala was wicked. But Rukmaniji and the other “wives” of our Lord were

fit for "Bhakthi" and "Dharma". Sisupaala was like the Brahmins, who only seek to gather and get "gifts". Due to this, our Lord had to take away Rukmaniji, and this action of our Lord, is indeed, appropriate.

Our Lord blessed Rukmaniji with a son named Prahyumna; blessed Jaambavati with a son named Saamba; blessed His wife Mithravinda with a son called as "Amba" ("Mahaamsa" also).

In this way, our Lord destroyed the demon Bhowmaasura, and married 16,000 wives! Only sages were able to count all there "wives"! ("Sahasrasaha" word indicates it). As His "wives", they served and worshipped our Lord! They were not "deserving" to be enjoyed by our Lord! why? Their "beauty" was much lower than the one, which our Lord had. They were also living like "prisoners" due to a curse! Their "purity" also had been lost as all others (such as demon Bhowmaasura) had captured and held them! But our Lord accepted them as His "wives".

In the verse, the word "Bata" (is it not wonderful?) has been used to indicate that, "OUR LORD'S CAPACITY AND POWER MAKE THE MOST "ORDINARY" PERSONS ALSO, THROUGH "HIS WILL AND DESIRE", THE "BEST" AND THE "GREATEST"! These "lowly and degraded" ladies were blessed by our Lord to become the most "noble" - fit to become His "wives"! The "Sanakaadi" brothers and other great sages have "saintliness" in them. But these "wives" are considered as more "saintly" than even the "Sanakaadi" brothers and the sages. THE REASON FOR THIS IS THAT OUR LORD NEVER WENT OUT OF THEIR HOMES AT ANY TIME! Noble saints, come to the

house of our Lord and “manage” to get His Darsan, once in a while! BUT HERE, THE “OPPOSITE” TOOK PLACE! — THAT OUR LORD WENT OUTSIDE THEIR HOMES ONLY, ONCE IN A WHILE! Our Lord brought down the “Paarijaata” flower tree from the heaven to eradicate their “ego” too!

Our Lord’s glory and greatness is brought out, in this verse, by telling that OUR LORD STAYING IN THE HEARTS OF THESE LADIES “TOUCHED THEIR HEARTS” AND MADE ALL OF THEM PURE AND SACRED! (BLEMISH FREE).

In this way, each of these “ladies” explained the nature and effect of our Lords’ divine form (Roopa). On hearing these words, our Lord accepted them as true, enchanted them through His soft sweet smile and also blessed them, with the highest “Bhakthi” (devotion). Making their “words” true, our Lord came back to Dwaaraka. This is being described through the next verse.

एवंविधा गदन्तीनां स गिरः पुरयोषिताम् ।

निरीक्षणेनाऽभिनन्दन् सस्मितेन ययौ हरिः ॥३०॥

VERSE 30 MEANING: By hearing, in this way, the words spoken by the ladies of this city, our Lord, greeted all of them (accepted their praise) by looking at them, with His sweet soft smile, and came out of this city.”

श्रीसुबोधिनी: एवंविधा इति। अमयेकः प्रकारः। एवमन्येऽपि प्रकाराः सन्ति। स्त्रीसमूहानां बहुत्वात्। सर्वा एव गिरो भगवता श्रुताः। उच्चैः कथने हेतुः—पुरयोषितामिति। अभिनन्दनं सत्यमुक्तमिति ॥३०॥

राज्ञो हि ज्ञानाद्भक्तिरधिकेति ज्ञापयितुमाह—

SRI SUBODHINI: In this way, the ladies of Hastinapura explained the glory of the virtues of our Lord in many ways. In fact, there were at that time, many “groups” of ladies! They all sang the virtues of our Lord, in a high pitched voice, so that our Lord could hear them! — being the ladies of the city! On hearing, each and everyone, **OUR LORD TOLD THEM, “ALL OF YOU ARE SAYING THE ACTUAL “TRUTH” ONLY!** — Affirming in this way, our Lord greeted and congratulated them with joy!

In the eyes of king Yudhishtira, “Bhakthi” (devotion to our Lord) was greater than “Jnana” (knowledge). This is told through the next verse.

अजातशत्रुः पृतनां गोपीथाय मधुद्विषः ।

परेभ्यः शङ्कितः स्नेहात्प्रायुङ्क्त चतुरङ्गिणीम् ॥३१॥

VERSE 31 Meaning: “Doubting, that enemies may give trouble to our Lord, king Yudhishtira, with great love, with a view to afford protection to our Lord Sri Krishna, (on the way to Dwaaraka) sent the four-fold army, along with the Lord!”

श्रीसुबोधिनीः अजातशत्रुरिति। नामविपरीतं कार्यं भगवदच्छ्रया। ज्ञानवत्स्वभावोऽपि तथा। गोपीथाय रक्षणार्थम्। मधुद्विष इति शङ्काभावाय। परेभ्यः हतबन्धुभ्यः। चतुरङ्गिणीं हस्त्यश्वरथपदारूपाम् ॥३१॥

एतावत्कालं कौरवयादवा मिलिताः स्थिताः। अथोभये पश्चाद्विन्नतया गता इत्याह—

SRI SUBODHINI: King Yudhishtira is hailed as “Ajaatasatru” (the one, who has no enemy). But he got the doubt, that “enemies” may be there (thus acting against his own “name”). This was done by king Yudhishtira as per the will and desire of our Lord!

Yudhishtira had the attitude of a "Jnani". Even then, he got the doubt about the "safety of our Lord"! OUR LORD IS CAPABLE OF KILLING EVEN DEMONS LIKE MADHU, AND IT WAS NOT APPROPRIATE TO GET A DOUBT LIKE THIS ON OUR LORD'S "SAFETY"! The reason for this "feeling of doubt" is, that many relatives were killed, through the Pandavaas, in the "Mahabharata war", and their "successors" had all become "enemies". They may create some "obstacles" on the way. To avert this, king Yudhishtira sent along, the four-fold army of elephants, horses, chariots and footmen, for "protecting" our Lord, on the way!

Up to now, the Kauravaas and the Yadaavas stayed together. Later, they went on their separate ways. This is being told, through the next verse.

अथ दूरागतान् शौरिः कौरवान् विराहातुरान् ।

सन्निवर्त्य दृढं स्निग्धान् प्रायात्स्वनगरीं प्रियैः ॥३२॥

VERSE 32 Meaning: "After this, on the return of the Kauravas, who had come very far, who now had "heavy sorrowful hearts", due to separation from our Lord, and who had their minds totally filled up with love and devotion (for our Lord), our Lord, along with His own loving group, started to proceed towards His Dwaaraka city."

श्रीसुबोधिनीः अथेति। उभयत्राऽपि भगवानेव हेतुः। दूरपर्यन्तमागतान्। शौरिरिति लोकव्यवहारदाढ्यं सूचितम्। शूरः पाण्डवानां मातामहो भगवतः पितामहः। अत उभये एक एव। न दूरागमनेन आतुराः किन्तु विरहेण। तथापि न ह्यातुरैः सह गमनमुचितम्। अत आतुरान्निवर्त्य प्रियैः सहाऽगमत्। कौरवाः स्वमनस्येव वयं सह न गमिष्याम इति विरहातुराः। अतो भगवता निवर्तिताः। नन्वत्यन्तमातुरा गृहेऽपि न गच्छेयुरिति नाऽऽशङ्कनीयम्। यतस्ते

दृढं स्निग्धाः। न हि दृढं स्निग्धः शीघ्रं नश्यति ॥३२॥

मार्गस्थदेशान् श्लोकद्वयेन निर्दिशति—

SRI SUBODHINI: Our Lord was the “cause” for both, the “staying together” of the Kauravas and the Yadavas, and for their “separation” also! The Pandavaas had come very far, along with our Lord, to bid farewell to Him! At some point, our Lord made them turn back! “Our Lord is a great warrior” — by telling like this, our Lord’s glory is sustained. An Yaadava king by the name of “Soora” was the maternal grandfather of the Pandavaas and of our Lord also!

As the Pandavaas had come along a long way, with our Lord, they had become “helpless and forlorn”. Though due to their sorrow, it was not appropriate for them to go away, our Lord made them go away and came along with His own people from Dwaaraka. Realizing that they could not go along with our Lord, the Pandavas were very unhappy due to the sorrow of separation from our Lord. Our Lord now made them go back. When they were so unhappy, was it proper, for our Lord to make them go away to their own homes? Removing this doubt, it is said, that the Pandavaas had intense love for our Lord and **SUCH INTENSE LOVE CAN NEVER GET MITIGATED!**— even when they had to go away!

Through the next 2 verses, the places, through which our Lord proceeded towards Dwaaraka, are being described.

कुरुजाङ्गलपाञ्चालाञ्छूरसेनान् सयामुनान् ।

ब्रह्मवर्त्त कुरुक्षेत्रं मत्स्यान् सारस्वतानथ ॥३३॥

मरुधन्वमतिक्रम्य सौवीराभीरयोः परान् ।

आनर्त्तान् भार्गवोपागाच्छ्रान्तवाहो मनाग्विभुः ॥३४॥

VERSES 33 and 34 Meaning: "The territories of Kuru, Jhangala, Paanchaala, Yamuna, the state of Soorasena, Brahmaavartha Desa, Kurukshetra, Matsyadesa, the territories, which were deserts, were crossed (by our Lord). So also, they proceeded through the territories of Dhanva (crossing it) and entered into the territory of Aanarta, which is situated within the territories of Souveera and Abheera. The horses drawing the chariots had now got tired traveling thus far!"

श्रीसुबोधिनीः कुरुजाङ्गेति। कुरुजाङ्गलदेशो हस्तिनापुरदेशः पाञ्चालादिदेशैकदेशः। तदा नैवं विभागेन मार्गे स्थित इति तानुद्दिशति। पाञ्चालदेशः कम्पिलादेशः। शूरसेनान् वटेश्वरदेशान्। अन्यांश्च यमुनातीरदेशान् परपारस्थान्। ततः कुरुक्षेत्रदेशः। सरस्वतीदृषद्वतीमध्यदेशो ब्रह्मावर्त्तम्। मत्स्यदेशो विराट्देशः। ततः सरस्वतीतीरदेशोऽम्बिकावरादिः। मरुरल्पोदकदेशः। धन्वोऽनुदकदेशः। भूमिसिकताभेदनिरूपणाय अथशब्दः। सौवीरदेशः सुराष्ट्रदेशः। आभीरदेशः कुन्तीपुरदेशः। ततोऽपि परानानर्त्तान् द्वारकादेशान्। मध्ये देशानामभिरुद्विग्नं सम्बोधयति—हे भार्गवेति। युक्तमेव भृगुवंशस्य तथात्वम्। किन्तु भगवानेव तान् देशानुपागात्। एकेनैव दिवसेन तावद्दूरगमनेऽपि मनागेव श्रान्तवाहो जातो न तु सर्वथा। किमित्येकेनैव दिवसेन गत इत्यत्र हेतुः—विभुरिति ॥३३॥३४॥

मध्ये तत्र तत्र भगवत्पूजामाह—

SRI SUBODHINI: The territory of "Kurujanghala" is also called as "Hastinapura" territory. The "Paanchala" territory referred to here, is not the same, as we have today. Hence, whichever territory or state, our Lord had crossed over, when He returned to Dwaaraka, are mentioned in this verse. "Paanchala" state is also called

as the “Kampila” state. The territory of Soorasena is also called as “Vateswar” state. On the opposite side of the Yamuna river, is situated the Kurukshetra state. The territory between the rivers Saraswati and Drishadvati is called as “Brahmaavartha” state. The state of Matsya belongs to king Virata. After this, on the banks of the Saraswati river, is situated the place, which is called as “Ambicavana”. In the “desert” regions, there is very limited water available. In the state of “Dhanva”, there is lack of water! Our Lord crossed over all these territories. The word “Atha” (now) indicates the territories which were “sandy” in this region. The “Souraashtra” region is called here as “Soubeera” state. the state of “Kuntipura” is called here as “Aabheera” state. From here, at a short distance, near Dwaaraka, comes the state of Anarta. Our Lord came to this place.

Here, when Sri Soota began to count all the “various places”, sage Sounaka began to get excited. After realizing this, Sri Soota addressed the sage, “You have taken birth in the family of sage Bhrigu”! — to indicate, that the members of the family of sage Bhrigu are like this only! Not only this, our Lord also has come near to this territory. By crossing all these territories in one day, the horses had got a little tired! How come they were able to run for such a distance, in one day? Answering this, it is said, that our lord is “VIBHU” — i.e. He is capable of everything, due to His all-pervasive nature!

Our Lord was duly served and worshipped in all the places, which He went through — as per the following verse.

तत्र तत्र ह तत्रत्यैर्हरिः प्रत्युद्यतार्हणः ।

सायं भेजे दिशं पश्चाद्गविष्ठो गां गतस्तदा ॥३५॥

VERSE 35 Meaning: "Whichever territory, our Lord went through, there, the inhabitants duly served and worshipped our Lord. On the setting of the sun in the western ocean, our Lord, set up His camp on the western shore of the ocean."

श्रीसुबोधिनीः तत्र तत्रेति। हेति निश्चये। कोऽपि देशो भगवत्पूजारहितो न जात इत्यर्थः। प्रत्युद्यतमर्हणं यस्य। पूर्वमेव भगवानायास्यतीति मार्गं व पूजासाधनानि स्थापितवन्त इत्यर्थः। एवं पूजितो भगवान् सायङ्काले पश्चाद्दिशं पश्चिमसमुद्रतीरं भेजे। तत्र विश्रामं कृतवान्। गौधूलिकायां नगरप्रवेशः कर्तव्य इति। भगवान् यदा सन्ध्याप्रतीक्षया स्थिरस्तदा सूर्येण न विलम्बः कृत इत्याह—गविष्ठो गां गतस्तदेति। गवि किरणेऽवस्थिते बिम्बमात्रं दृश्यत इत्यर्थः। तादृशः सूर्यो गां गतः जले प्रविष्टः। "अद्भ्यः प्रातरुदेत्यपः सायं प्रविशती"ति श्रुतेः। सुमुहूर्तं जातमित्यर्थः ॥३५॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षित-
विरचितायां प्रथमस्कन्धे दशमोऽध्यायः ॥१०॥

SRI SUBODHINI: In the verse, the syllable "Ha" (yes) indicates the "certainty", of the state of affairs. There was no territory left, where our Lord was not duly served or worshipped. All of them had prepared and kept the materials necessary for the worship of our Lord and were ready, standing to serve and worship our Lord. They were eager to worship and serve our Lord, no sooner He came there (not to waste time or opportunity). In this way, our Lord was given the most warm and loving welcome.

Our Lord reached the shores of the western ocean during the evening. Our Lord wanted to enter the city

at the time of the dust being raised, through the hoofs of the cows (Godhooli). Hence, He stayed there on the shores of the ocean, taking rest from the day-long journey! When our Lord was resting like this, waiting for the dusk, then the “sun-god” also did not delay his departure. To tell this only, it is said here, that the rays of the sun, only showed the reflection of the sun and the sun was seen setting and entering into the ocean! That is why, it is said, in the Vedas, that in the early hours of the “dawn”, the sun rises from the “waters”, and in the evening he sets down in the water”. In this way, the time of the rising of the dust, through the hoofs of the cows is considered as an auspicious time!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 10 of Canto I of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्री भागवतं - प्रथमस्कन्धं - एकादशोध्यायं ॥

SRI BHĀGAVATAM - CANTO 1,

CHAPTER 11

एवं कौरवाभक्तानां सर्वसौख्यं निरूपितम् ।

द्वारकास्थितभक्तानामेकादश उदीर्यते ॥१॥

प्रवेशे च प्रविष्टस्य स्थितस्याऽप्युत्सवस्त्रिधा ।

प्राकृतानामिव स्नेहः शास्त्रार्थं जानतामपि ।

कृष्णेच्छातस्तदित्युक्त्वा प्रत्यापत्तिर्निरूप्यते ॥२॥

पूर्वाध्यायान्ते भगवतो द्वारकाप्रवेशार्थं सुमुहूर्तं निरूपितम्। अत्र प्रथमं प्रवेशे मङ्गलमाह।

KARIKAS 1 and 2 Meaning: "In this way, the welfare and happiness blessed by our Lord, on the devotees born in the Kuru family, in all ways, have been described. Now, the blessings of our Lord conferred on the devotees of Dwaaraka, and their happiness are being told, in the coming verse. When the Lord entered the city of Dwaaraka, a glorious celebration and festival got ensured! Likewise, celebration of festivals (Utsav) took place after His entry into the city, as also, when He resided there. In this way, three types of "festivals"

took place. It is said here, that the wise persons, who had the knowledge of the scriptures also, now, had the same kind of “love” for our Lord, as the “common folk” had! (i.e. everyone loved our Lord, in the same way).

ALL THIS HAPPENED, AS PER THE DESIRE AND WILL OF OUR LORD SRI KRISHNA! All the devotees of Dwaaraka attained the same happiness and joy, which they had before i.e. when the Lord was there!

Towards the end of last chapter, the “auspicious” time for our Lord’s entry into Dwaaraka has been specified. Now in this chapter, this “auspicious entry time”, in the first instance, is being explained.

शङ्खनादस्तथा स्निग्धदर्शनं स्तोत्रमेव च ।

दूरान्मङ्गलमेतद्धि कलशादिस्तथाऽन्तिके ॥३॥

दुःखिते नगरे कृष्णो न प्रवेशमिहाऽर्हति ।

अतः शङ्खनिनादेन सुखिनस्तान् करोति हि ॥४॥

द्वारका जलदुर्गं हि तदन्ते नगरं महत् ।

आनर्त्ताख्यं तत्प्रवेशः पूर्वं पश्चात्पुरस्य हि ॥५॥

अतो भगवानानर्त्तपुरनिकटे गत्वा पाञ्चजन्यध्वनिं कृतवानित्याह—

KARIKAS 3, 4 and 5 Meaning: “The blowing of the sound of conches, our Lord’s seeing all of them, the “praise” of our Lord, through the chanting of hymns — all these indicate, even from a distance, the factor of “auspiciousness” (Mangalam).

The putting up of “Torans” and “Kalasas” in front space of houses indicate the “auspiciousness” of “nearby” places! As it was inappropriate for our Lord Sri Krishna to enter into an “unhappy” city, our Lord blew His “conch” to make each and everyone happy. Dwaaraka was a fort amidst the ocean. In the other

part of this city (i.e. beyond) is the big city of Aanarta. At first, our Lord had entered into this city and later He entered the city of Dwaaraka. (Due to the absence of our Lord, "Dwaaraka" was unhappy)

Our Lord had gone near to the city of Aanarta and blew His conch named Paanchajanya! Sri Soota is proceeding further with the description of events, as per the next verse.

सूत उवाच—

अनर्त्तान् स उपव्रज्य स्वृद्धान् जनपदान्स्वकान् ।

दध्मौ दरवरं तेषां विषादं शमयन्निव ॥१॥

VERSE 1 Meaning: "Sri Soota said, "Our Lord went near to the territory of Aanarta, which was His own and prosperous, and blew His beautiful conch, with a view to dispel the sorrow of the devotees there."

श्रीसुबोधिनी: आनर्त्तानिति। बहुवचनमवान्तरग्रामाभिप्रायम्। स्वृद्धान्। सुष्ठु ऋद्धान् सस्यधनादिभिः। स्वकान्। स्वकीयान् द्वारकानिवेशानन्तरं वासितान्। 'यस्य ध्वनिर्दानवदर्पहन्ते' त्यमङ्गलरूपदैत्यानां निराकरणार्थं दरवरं शङ्खश्रेष्ठं वादितवान् ॥१॥

भगवता वाद्यमानः शङ्खः केनचिद्वर्णितः। सोऽप्युपनिबद्धः—

SRI SUBODHINI: The word "Aanarta" has been used in the "plural" gender with a view to describe all the neighbouring places also. This place was very prosperous with wealth and plentiful of grains! This territory got populated, after the establishment of the Dwaarka city. ("Swakaan" — "His own" indicates this). It is said, that our Lord's conch is "capable of destroying the pride of the demons". Our Lord, now, blew His conch."

When our Lord blew His conch, someone had described this event. This description is given as per the following verse.

स उच्चकासे धवलोदरो दरोऽप्युरुक्रमस्याऽधरशोणशोणिमा।
दाध्मायमानः करकञ्जसम्पुटे यथाऽब्जषण्डे कलहंस उत्स्वनः॥२॥

VERSE 2 Meaning: “This conch, which is being blown by our Lord Sri Krishna, holding it in His palms, is white from inside! But, due to the touch of the red hue of our Lord’s lips, this conch now shone brilliantly with red colour! Due to the whiteness of its inside and redness of its outside, this conch has now assumed the brilliance of the swan, which speaks in a loud voice, from the interior of a lotus flower.”

श्रीसुबोधिनी: स उच्चकास इति। ऊर्ध्वमत्यन्तं चकासे। धवलमुदरं यस्य। एतादृशो दरः। उरुक्रमस्याऽधरशोणेन रूपेण शोणिमा शोणयुक्तः। करकमलद्वयस्य मध्ये सम्पुटे। यथा कमलसमूहे ऊर्ध्वं शब्दायमानो हंसो भवति ॥२॥

पाञ्चजन्यध्वनिं श्रुत्वा सर्वे देशनगरवासिनो निश्चयेन भगवन्तमागतं ज्ञात्वा परमानन्दनिर्वृता अपि दर्शनार्थमग्रे गता इत्याह—

SRI SUBODHINI: This conch was looking very beautiful. Its interior was white. Due to the “red hue” of our Lord’s lips, this conch became of “red” colour. Our Lord had kept the palms together (of both hands) and this conch was kept in between them. Like a swan is perched on the lotus flower, making a loud noise! In this way, the conch of our Lord was seen as most brilliant.

On listening to the sound of the “Paanchajanya” conch, each and everyone, in the city became very “blissful” (Paramaananda). They knew, that the Lord

had come back. They came running to have His “Darsan”. This is being told, through the following verses.

तमुपश्रुत्य निनदं जगद्भयभयावहम् ।

प्रत्युद्ययुः प्रजाः सर्वा भर्तृदर्शनलालसाः ॥३॥

तत्रोपनीतबलयो रवेर्दीपमिवाऽऽदृताः ।

आत्मारामं पूर्णकामं निजलाभेन नित्यदा ॥४॥

प्रीत्युत्फुल्लमुखाः । प्रोचुर्हर्षगद्गदया गिरा ।

पितरं सर्वसुहृदमवितारमिवाऽर्भकाः ॥५॥

VERSES 3, 4 and 5 Meaning: “On hearing the sound of this conch, which gives “fear” to all “fears” in this Universe, each and every devotee, eager to get the “Darsan” of our Lord, came before our Lord.” (3)

“They all came to our Lord, carrying presents and auspicious materials to Him, who is always satisfied by Himself, who revels in Himself only at all times, and who is always in a state of full satisfaction (of His “desires”) in such a way as though, they were offering the worship of well-lit lamps before the sun, with respect and honour.” (4)

“Like young boys will speak to their father, who loves each and everyone of them intensely, and also protects them, in the same way, the devotees, whose faces had blossomed through their love for our Lord, now spoke, with a choked throat, with a heart filled with joy and happiness (to our Lord).” (5)

श्रीसुबोधिनी: तमुपश्रुत्येति। यस्मिन् श्रुते मृत्युभयमपि गच्छति किमन्यद्भयमित्याह—जगद्भयभयावहमिति। पाञ्चजन्यं ह्यायुधं शत्रुवधार्थं निष्पादितं घातकस्वभावम्। तदत्र मङ्गले कथमुपयुज्जत इत्याशङ्क्य अत्रापि घातकरूपेणैव मङ्गलत्वमिति जगतो यद्भयं तस्य भयमावहतीत्युक्तम्। प्रत्युद्ययुः।

अन्योन्यं प्रतिकूलतया उत् ऊर्ध्वमग्रे ययुः। या प्रापणे। अन्योन्योपमर्देन अहमहमिकया अग्रे गता इत्यर्थः। **सर्वा इति।** नाऽत्राऽवान्तरजातिर्नियामिका। भर्तृत्वस्य तुल्यत्वात्। शास्त्रोर्थपरिपालनाय सर्वे उपायनपाणयः समागताः। तत्रोच्चावचत्वसिद्धये दरिद्रा अपिसम्बन्ति। तेषामुपायनं भगवतः क्वोपयोगायेत्याशङ्क्याऽह—**रवेदीपमिति।** बलिः पूजासाधनद्रव्यम् कयाचित्क्रियया हि भिन्नो भगवति सम्बध्यते। तदैव हि परमानन्दः। तत्र दृष्ट्येन्द्रियसम्बन्धेऽपि देहसम्बन्धसिद्ध्यर्थमुपायनानयनम्। सूर्योद्देशेन दीपदानं विहितम्। न हि दीपेन सूर्यस्य किञ्चित्कार्यं सिद्ध्यति। तथापि त्वत्परोक्षे वयमनेन जीवाम इति दैन्यख्यापनेन दयोत्पत्तौ हेतुर्भवति। तथा भगवत्यपि स्वविद्यमानद्रव्येणोपढौकनम्। तदा भगवता ताः सर्वा आदृता आदरेण सुखिताः कृताः। तेषां पूर्वमनोरथानां यत्कार्यं तदाह—**आत्माराममिति।** अथवा। पूर्वमेवाऽदृता आत्माराम प्रत्युद्ययुरिति सम्बन्धः। स्तोत्रोपक्रमस्तु **प्रीत्युत्फुल्लेति।** उत्क्रष्टैरप्युपनीत उपायने भगवतोऽपेक्षा नास्ताति वक्तुं तं विशिनष्टि **आत्मारामं पूणकाममिति।** उभये हि विषयान्नाऽपेक्षन्ते। येषां विषयापेक्षैव नास्ति ये वा पूर्णविषयाः। तत्र विषयापेक्षाभावः—**“परदृष्ट्वा निर्वर्तत”** इति वाक्याद्भगवति प्राप्ते भवति। भगवांस्तु प्राप्तभगवानात्मारामः। अत एव पूर्णकामः। **“आत्माराम आप्तकाम”** इति श्रुतेः। अथवा। कामस्तु पूर्वं सृष्ट्यर्थं भगवत्युत्पन्नः। स सर्वसृष्टपदार्थान् व्याप्य स्थितः पूर्ण इत्युच्यते। स जीवेषु कदाचिन्न पूर्णो भवति। सर्वजीवार्थत्वाद्विषयाणाम्। भगवतस्तु सर्वं प्राप्तमिति पूणत्वम्। उभयत्राऽपि हेतुः—**निजलाभेति।** निजं स्वरूपम्। निजा वा सर्वे प्रापञ्चिकाः पदार्थाः। **नित्यदेति।** तिरोभावानुत्पत्तिदशायामपि। अव्यक्तादिनिधनत्वात्। अव्यक्तस्य च भगवत्त्वाद्विषयतक्षे सदेत्युक्तम्। अवतीर्णदशायामपि स्वरूप एव स्थितत्वात्—**नित्यदेति।** स्तोत्रपक्षे समागतस्य क्लिष्टत्वमाशङ्क्य तथात्वे स्तोत्रासम्भवात्तन्निवृत्त्यर्थमुक्तमात्मारामादि। स्नेहमुद्गिरन्त्यः स्तोत्रं कुर्वन्तीति तासां स्वरूपमनुवदति भगवत्प्रीत्यर्थम्—**प्रीत्युत्फुल्लमुखा इति।** प्रीत्या ह्युत्फुल्लमुखत्वं लोकसिद्धम्। येषां यद्विरहेण मुकुलता मुखस्य तेषां तद्दर्शनेनोत्फुल्लता। तदा हि मुखे स्थितं माधुर्यं प्रकटीभवति। ततस्तत्सहितानि वाक्यानि मिष्टानि भवन्ति। किञ्च। **हर्षगद्गदया गिरेति।** स्तोत्रं हि गानात्मकं

वेदे प्रसिद्धं स्थिरमनसां कर्मोपयोगि न तु भक्तानां प्रेम्णा ससम्भ्रमचित्तानाम्।
 अतो गिरेत्युक्तम्। तत्रापि यो हर्ष आनन्दोद्गमस्तेन गद्गदया
 गद्गदशब्दोऽनुकरणशब्दः शब्दे तथा ध्वनियुक्तत्वं वदति। गद् व्यक्तायां
 वाचीति गदधातुद्विरुक्त आदरं बोधयति। एवं हर्षादराभ्यां परिगृहीता वाणी
 यथाकथञ्चिन्निस्सरति। सा श्रोतर्यपि हर्षमादरं च जनयति। तदुक्तम्—गद्गदयेति।
 धाष्ट्यदोषं वारयति—पितरमिति। यथा प्रोषिते पितरि समागते महाराजाधिराजेति
 तत्पुत्रा उद्गच्छन्ति। अत्र तथा विकलत्वं नास्तीति
 दृष्टान्तान्तरमाह—सर्वसुहृदमिति। सर्वसुहृद्गौः। “गौर्वाव सर्वस्य मित्रमि”
 ति श्रुतेः। तां यथा तद्वत्सः सन्ध्यापर्यन्तं क्षुधितः स्वजातिशब्दं कुर्वन्नुपधावति।
 अत्रापि दीनतमत्वाभावाद् दृष्टान्तान्तरमाह—अवितारमिति। यथा अरण्यादौ
 भयस्थाने चौरादिभिर्मार्यमाणा अर्भकाः पूर्वपरिचितं रक्षणसमर्थं दृष्ट्वाद्गच्छन्ति,
 वदन्ति च स्वखेदम्। तद्वदित्यर्थः ॥३॥४॥५॥

सर्वाः प्रजाश्चतुर्विधाः। स्त्रीपुम्भेदेन द्विविधाः। पुरुषास्त्रिविधाः।
 ज्ञानविषयिभक्तभेदेन। तत्राऽऽद्यानां ज्ञानिनां वचनमाह—

SRI SUBODHINI: “On hearing which, even the fear for “death” is got rid off” — how can then, any other “fear” come in? With this view, it is said, that the sound of this conch will instill “fear” in all types of “fear”, which we see in this Universe! This conch named “Paanchajanya” has been originated by our Lord, as a weapon, with a view to destroy all His enemies!

When its “nature” is to “destroy”, how then, was this conch used to create “auspiciousness” (Mangal). Removing this doubt, it is said that, “the auspiciousness of this conch was due to its destructive power”! That is why, it is written that, this conch “instills fear even in the mind of “fear”!”

Each of the devotee vied with each other to go forward, with a view to get the “Darsan” of our Lord!

Our Lord is same to everyone and there was no distinction due to caste, station in life etc. at this time.

With a view to fulfill the rules of the scriptures, each of these devotee, brought some gift or present for our Lord, in their hand. Usually, among the subjects, the "high and low" are always there. Some may even be very "poor". How will the Lord treat now the gift brought by very poor persons? It is said here, removing this doubt, that, all their worship was like the worship of the sun, through the offering of well-lit "lamps"! The word "Bali" (offering) indicates to the materials brought for the worship of our Lord. Thus, all the devotees were now seen offering to our Lord, like the offerings of well-lit lamps to the sun! All of them were now bound with our Lord, through some action or another. They all attained great "bliss" through this. All of them were already fully related to our Lord, through their "vision" — but with view to get related through their "bodies", they had brought these "gifts and presents".

In the scriptures, it is written, that one should worship the sun with well-lit lamps, although no purpose (or use) will be served, through these "lamps"! These "lamps" are shown to the sun with a view to tell, "Oh Lord! when you are absent, (i.e. in the night), we all live through these lamps only". In this way, our own "incapacity and humility" is shown, through this method of worship. This is also done with a view to attain compassion to all! (also of the sun).

In the same way, a devotee should offer everything one has in the worship of our Lord. Our Lord, now, brought everyone in front of Him, and offered honour

to them and made all of them happy, through His blessing. In this way, all their "desires" got fulfilled.

These devotees, in turn, now consecrated the offerings, which they had brought to our Lord, who does not need anything, as He revels in His own "Aatma" at all times (Aatmaraama).

They did His "praise" also. They had brought very valuable and invaluable materials as gifts for our Lord. Of course our Lord did not have any desire for them! With this view, the auspicious "attributes" and divine nature (Swaroopa) of our Lord are being explained. OUR LORD IS "AATMAARAAMA" AND "POORNA KAAMA" (reveling in His own self with all His desires totally satisfied at all times). In this Universe, two types of persons are not bothered or attached to material objects and it's pleasures. (1) Those who have no desire for these objects. (2) Those, who have in them all the objects, in full.

In the Gita, it is said that, "On getting the "Darsan" of our Lord (Param), the attachment to desires get removed. Hence, the devotee who is able to attain our Lord (Param), gets rid of all his desires. Our Lord, of course, being the Lord of the Universe, is not in the need of becoming the "Lord" of any other kind! — as He is by Himself the Lord of everyone! Due to this, our Lord is also "AATMARAAMA" AND "POORNAKAAMA" (please see the meanings for these words given earlier).

In the Vedas, it is said, that "The "HIGHEST AATMA" (Paramaatma) IS AATMAARAAMA AND POORNAKAAMA". In other words, firstly "desire" (Kaama) arose in our Lord only, with a view to create

this Universe! This "desire" remains, in all created objects in an all-pervasive way. In this way also, our Lord is hailed as a "POORNAKAAMA". This "desire" remains, in all the "Jeevas", and it can NEVER BECOME FULLY SATISFIED! BUT IN OUR LORD, AS ALL DESIRES ARE FULLY ATTAINED BY HIM, BY HIMSELF, (SWAYAM PRAAPTAHA), OUR LORD IS HAILED AS "POORNAKAAMA". OUR LORD IS FULLY HAPPY WITH HIS OWN SELF. IN OTHER WORDS, IT IS HE, WHO HAS BECOME ALL THE OBJECTS OF THIS UNIVERSE. IN THIS WAY, HE HAS GOT ALL THESE OBJECTS, WITH HIM, AT ALL TIMES, IN AN "ATTAINED" STATE, AT ALL PLACES. DUE TO THIS, HE IS CALLED AS "POORNAKAAMA" (THE LORD WHOSE "DESIRES" ARE ALWAYS IN A FULFILLED STATE.)

Our Lord, whether He is not in the manifested state of an incarnation (i.e. unseen) or "stationed" in a situation, (ie manifested) where, He can never be understood in any way, even then, He continues to remain as "Poornakaama" only! Even with reference to the origin and destruction of objects, it is very difficult to understand them clearly.

Everything gets merged in the "imperishable" (Akshar) Lord. "Akshara" is the divine form of our Lord. Till the origination of the Universe takes place, no one is able to understand it's nature. But, even in this "unoriginated state", the Universe is based or merged with the "imperishable" Lord only. At the time of "disappearance and dissolution" also, it gets merged into Akshara only. IN THIS WAY, OUR LORD HAS ALL OBJECTS WITH HIM, AT ALL TIMES!

All these "objects" remain in our Lord only, even during His "incarnation" stage i.e. in His divine self and form. That is why, in the verse, the word "NITHYADA" (everyday – permanent) has been used. Our Lord also "revels" in His own self at all times "AATMARAMAA".

The devotees, with a view to exhibit their inner love for our Lord, do their "praise" (Stuti). Our Lord's "divine form" is being explained, with a view to originate love and devotion to Him!

It is said here, that the faces of all the devotees in Dwaraka, got blossomed through their love for Him. Due to the sorrow caused by "separation" from our Lord, their "faces" had dried up. But on seeing our Lord, their faces got "blossomed". They now got "sweeter", and this "sweetness" expressed itself as "bliss and joy", through the words! They now had choking words, spoken with joy, and rendered the "Vedic" praise.

In the Vedas, there are "praises" (Stotram) sung from the point of view of "Jnana" (knowledge). These are useful for persons, who have a stable and fixed mind. But the minds of these devotees had become "restless", due to their love for our Lord and these vedic "praises" are not useful for such devotees. Hence, it is said here that, "they spoke through their words". The expression of "joy" was due to the flow of "bliss" (Aananda). That is why, they were seen, speaking, with choked words. (The word "Gad" means "unclear"). Here the usage of this word indicates utmost respect and regard for our Lord. In this way, combining respect and regards, with great difficulty, they took out, in a choking way,

words from their mouths. Even those persons, who heard these words, got great joy and bliss.

Here, it is said further, that like a "boy" speaks to his father, these devotees of Dwaaraka spoke! Imagine the return of the "father", who had gone away to a different place and the children coming before him, with a view to greet and speak to him — even when the "father" is the emperor of emperors! Of course, here, this sort of "sorrow" due to "separation" is not present. In the Vedas, it has been written, that the "cow is the friend of each and everyone". Like the cows go away, in the morning for "grazing", after making the calves drink milk, and the calves remain hungry till the evening! No sooner the calves hear the sound of their mother-cow's arrival, these calves come running towards their mothers, making their own noises! In the same way, all the devotees of Dwaraka were now seen coming towards our Lord Sri Krishna.

A better example is being given now, to express the more "pitiable" nature of the sorrow caused by our Lord's separation! Like a boy being beaten in a forest by thieves, and at this time, someone who is known to the boy, and who is capable of saving the boy arrives at that place! The boy will run towards him, on seeing his arrival! He will also tell, in his own way, about his "sorrow"! In the same way, the devotees of our Lord came, now, running towards Him! 4 types of devotees now came to greet our Lord viz. (1) Males, (2) females, (3) among the males there were 3 categories viz. (1) Jnanis, (2) "worldly" persons and (3) our Lord's "Bhakthas". The words of the "Jnanis" are being described, through the next verse.

desireless mind, we will do propitiations to You at all

नताः स्म ते नाथ सदाऽङ्घ्रिपङ्कजं विरिञ्चिवैरञ्ज्यसुरेन्द्रवन्दितम्।
परायणं क्षेममिहेच्छतां परं न यत्र कालः प्रभवेत्परप्रभुः ॥६॥

VERSE 6 Meaning: “Oh Lord! we prostrate to your lotus like holy feet, which are adorned and worshipped by Lord Brahma, Lord Siva and the celestial deities such as Indra! You are the highest “refuge” for those, who are eager to attain auspicious welfare! Oh, the best of all Lords! The factor of “time” (Kaala) cannot affect You in any way, as it has been created by You only.”

श्रीसुबोधिनीः नताः स्मेति। तेऽङ्घ्रिपङ्कजं नता। स्म। “नमो नम इत्येतावत्सदुपशिक्षितम्” ति सिद्धान्ताद्भगवति दृष्टे नमनमेव कर्तव्यम्। सर्वज्ञत्वेऽपि भिन्नतया स्थापितत्वात्। “किमासनं ते गरुडासनाये” ति वाक्याच्च ननु किं फलार्थं नमनम्। तत्राऽऽह। हे नाथ! हे पालक भर्तः। स्वत एव सर्वकामनापूरकत्वान्नित्य एवाऽयं नमस्कारः। न काम्य इति ज्ञापयति—सदेति। प्रवेशोऽपि नाऽपेक्ष्यत इत्यभिप्रायः। ननु कथं ब्रह्मलोकादिगमनफलपरित्यागेन सदा नमनेनैवं स्थितिः प्रार्थ्यते। तत्राऽऽह—विरिञ्चिवैरञ्ज्येति। विरिञ्चिर्ब्रह्मा। वैरञ्ज्यो महादेवः। सुरा देवा अन्ये। इन्द्रश्च। एभिश्चतुर्विधैरुत्कृष्टैरपि वन्दितम्। तत्र गतानामप्येतदेव कार्यम्। ततो दूरापेक्षया निकट एव स्थित्वा नमनं वरम्। ननु यद्यपि ज्ञानिनामैहिकामुष्मिकफलविरागो भवति। भगवत्सायुज्यं च भक्तिरसान्नाऽपेक्ष्यते। तथापि भगवता सह गमनसामर्थ्यं स्थानच्युतिहेतुप्रतिबन्धाभावः स्थितज्ञानादिसंरक्षणं चाऽपेक्ष्यत एव ततस्तदर्थं कथं न नमनमित्याशङ्क्याऽऽह परायणमिति। इह संसारप्रवाहे परं क्षेममिच्छतां यत्परायणमाश्रयभूतम्। रक्षकमिति यावत्। चरणारविन्दमेव सर्वसाधकं क्षेममिहेच्छतामिति पदत्रयेणोक्तम्। तत्र क्षेमपदेन ज्ञानादिरक्षा। इहेति। स्थानादप्रच्युतिः। इच्छतामिति सह गमनेच्छायां तत्सामर्थ्यदानं च। यद्यपि वाक्यार्थो न भवति तथापि पदार्थः। ननु देहस्य कालप्रवाहजातत्वात्तन्मनसिद्धयर्थमपि देहस्थितिः काम्येति चेत्? तत्राऽऽह—न यत्र काल इति। यत्र नमने स्थितौ भगवति

नम्रत्वाद्भगवत्सेवकस्य कालस्य न प्रभवः। परो वासुदेवः प्रभुर्यस्य ॥६॥

विषयपरा आहुः—

SRI SUBODHINI: “We are prostrating to your lotus feet”. It has been written in the 5th canto that a devotee, on getting the “Darsan” of our Lord, should do prostrations to noble and saintly persons, again and again. This is the lesson to be learnt from the Mahaatmas!” Hence, it is prescribed, that everyone should “prostrate” to Mahaatmas. Now, all of them prostrated to our Lord, on getting His “Darsan”. OUR LORD IS ALL-KNOWING (OMNISCIENT) and hence, He is always aware of the “thought-process” of everyone! Even then, the Lord has now manifested Himself in a separate form! (Although, He is the “Aatma” of everyone.) WHAT ELSE CAN AN ORDINARY “JEEVA” DO, EXCEPT TO DO PROSTRATIONS TO OUR LORD? WHY? THE GARUDA BIRD, WHO IS SYMBOLIC OF THE VEDAS IS OUR LORD’S SEAT! HOW CAN THEN, WE, ORDINARY HUMANS, GIVE OUR LORD, A “SEAT” TO SIT ON, THROUGH THE CHANTING OF ONE “MANTHRA” (VERSE) OF THE “VEDAS”? In this way, our Lord was “praised”.

Then, why are these “prostrations” offered to our Lord? i.e. for what result or purpose? Expressing this query, it is said, “Oh Lord! You are the protector of all of us, ruling over us as our “Swami” (master). Hence, as our protector, it is You, who fulfills all our desires and requirements by yourself! Hence, we do prostrations to You, everyday! This “prostration”, Oh Lord! is not done with a view to get some desires fulfilled. With this desireless-mind, we will do prostrations to You at all

times. We do not desire to attain, with this, even the benefit of getting the "liberation" of union with You!

Why did these devotees pray for attaining the result of being allowed to do "prostrations" to our Lord, and not even ask for the benefit of attaining the world of Lord Brahma and other celestial/spiritual states? Answering this, it is said, that Lord Brahma, Lord Siva, Indra and other celestials are serving and worshipping our Lord only. "Thus, even those, who have attained the world of Lord Brahma, are doing "prostrations" to You only! Oh Lord! All these devotees are able to do "prostrations" to You, only from a distance. Here, we have got the "great fortune" (Mahaa Bhagyam) of doing prostrations to You very near to your holy presence, and this, we consider, is more valuable".

The "Jnanis" attain "detachment" (Vairagya) to the pleasures and enjoyments of this world and the other. Due to this, these "Jnanis" do not have any desire to attain the liberation of "union" with our Lord, or for the enjoyment of the "bliss" of pure "Bhakthi" to our Lord! But these "Jnanis" were seen prostrating to our Lord! Why? Did they do this for protecting the "Jnana", which they have already attained? Answering this, it is said that, OUR LORD IS THE BEST AND THE HIGHEST "REFUGE" FOR THOSE, WHO DESIRE TO ATTAIN THE MOST AUSPICIOUS WELFARE AND BLISS. Here, the words "those who desire to attain the most auspicious welfare" convey the "clear" meaning that OUR LORD'S LOTUS FEET ONLY ARE CAPABLE OF MAKING EVERYONE ATTAIN ALL TYPES OF AUSPICIOUS WELFARE! The word "Kshema" (welfare) actually means "for the sake of

protecting their “Jnana” (knowledge). The “Jnanis” were eager to protect and retain their “Jnana” (“Iha”). They knew that only our Lord’s lotus feet can confer this “Jnana”!

This “body” is being “floated” through the flow of time (Kaala). Hence, for doing “prostrations”, one has to have a “body”! But here, the purport is that by prostrating to our Lord, for a true devotee and servant of our Lord, the factor of “time” (Kaala) does not arise at all (i.e. not affect him). WHY? THE MASTER FOR THIS DEVOTEE-SERVANT IS OUR LORD ONLY, WHO IS SRI VAASUDEVA! DUE TO THIS, THIS FACTOR OF “TIME” (KAALA) CANNOT GIVE ANY TROUBLE TO THE DEVOTEES OF OUR LORD! THIS DEVOTEE WILL NEVER GET HUMILIATED OR DEFEATED!

Through the next verse, those devotees, who are attached to the “worldly objects” do their prostrations to our Lord.

भवाय नस्त्वं भव विश्वभावन-

त्वमेव माताऽथ सुहृत् पतिः पिता ।

त्वं सद्गुरुर्नः परमञ्च दैवतं यस्याऽनुवृत्त्या-

कृतिनो बभूविम ॥७॥

VERSE 7 Meaning: “Oh Lord of Universal vision of grace! You are our creator! You are only our mother, father, friend and husband (Pati). You are the only ideal Guru for all of us! You are our Lord and the highest deity! Through your grace only, we have got fulfilled in every way!”

श्रीसुबोधिनी: भवाय नस्त्वमिति। हे विश्वभावन! सर्वानेव

विषयसम्बन्धेन भावयस्यधिकान् करोषि। अतोऽस्माकमप्युद्भवाय भव।
नस्त्वमिति वा हेतुः। यतोऽस्माकं त्वं स्वामी। सर्वप्रार्थनायामनुचितत्वाभावाय
 भगवति षड्धर्मत्वं प्रतिपादयति **मातेत्यादि**। त्वमेव नो माता। त्वद्गर्भादेव
 निर्गतत्वात्। उदरस्थानां जीवानामेव बहिः सृष्टेः। ब्रह्माण्डाख्ये चोदरे साम्प्रतमपि
 स्थितेः। लोकप्रतीत्या तु या माता सा जरायुवत्पोषकवद्वा। अतस्त्वमेव माता।
 अतो रोदनेन बलाद्वा त्वमेव प्रार्थनीयः। किञ्च। **अथ सुहृत्** अविवेकदशायां
 यथा त्वं प्रार्थनीयः। **अथ** तदनंतरं विवेकदशायामपि त्वमेव प्रार्थ्यः। यतस्त्वं
सुहृत् मित्रम्। “**द्वा सुपर्णा सयुजा सखाये**” ति श्रुतेः। सुष्ठुहृदयं यस्य स
 सुहृत्। एकस्मिन्नेव हृदये उभयोः स्थितत्वात्। सुष्ठु हरतीति वा।
 सर्वफलभोक्तृत्वात्। अत एव युक्ताऽपि भवानेव प्रार्थनीयः। सर्वफलदातृत्वात्।
 किञ्च। असेवाद्यपराधेन दण्डनेऽपि भवानेव प्रार्थनीय इत्याह—**पतिरिति**। न
 ह्यन्या गतिरस्माकमस्ति। यथा स्वयमनलंकृतोऽपि भार्यामलङ्करोति बहुभिराभरणैः।
 अलंकृते तु सन्देह एव नास्ति। अतस्त्वं महानस्मानलङ्कुर्वित्यर्थः। किञ्च।
 त्वमस्माकं **पिता**। अतो जन्ममात्रेणैव वयं ते दायभागिनः। जगत्कर्तृत्वेनैव
 भवतः श्रवणात्। एवमैहिकसर्वफलदानार्थं चतूरूपत्वमुक्त्वा
 पारलौकिकसर्वदानार्थमाह—**त्वं सद्गुरुर्नः परमञ्च देवतमिति**।
 प्रक्रियान्तरत्वात्पुनस्त्वमिति ग्रहणम्। परलोकस्तु
 तदर्थंविहितकर्मज्ञानभक्तिभिर्भवति। तत्राऽज्ञानादन्यथा ज्ञानान्मोहनार्थं वा
 पांखण्डादिबहवो मार्गा जाताः। तत्र सन्मार्गवक्तुः दुर्लभः। सन्देहेन
 विश्वासाभावाच्च। “**त्वं त्वव्ययं ज्ञानमि**” ति वचनात्त्वमेव गुरुः।
 जीवास्त्वसद्गुरवः त्वमेव सद्गुरुरिति। अतो “**गुरुशुश्रूषये**” ति
 वाक्यात्स्वसेवामेव शिक्षयेत्यर्थः। एवं कर्माणां फलमिति पक्षे गुरुसेवयैव
 कृतार्थता। देवताफलदानपक्षे “**फसमत उपदत्तेरि**” ति। ब्रह्मफलद। नपक्षेऽपि
 त्वमेव फलदातेत्याह—**परमञ्च दैवतमिति**। देवतादानपक्षेऽपि नाऽङ्गदेवताः
 फलं प्रयच्छन्ति किन्तु सहकारिणो भवन्ति। अतः **परममित्युक्तम्**। मध्ये
 चकाराद्ब्रह्मपक्षेऽपि परमा देवता भवानेव। देवानां त्वदंशत्वात्। ब्रह्मरूपत्वच्च।
 अतस्तवाऽऽराधनमेवाऽस्माकं कर्तव्यम्। अन्यतु स्वत एव
 भविष्यतीत्याह—**यस्याऽनुवृत्तेति**। कृतमस्याऽस्तोति कृती

भगवदनुवृत्तिव्यतिरेकेण कृतेनाऽन्येन धर्मादिना न कृतित्वं भवति। “धर्मः क्षरति कीर्तनात्” “कृतचे नाऽस्ति निष्कृतिरि” ति। अतस्तवाऽनुवृत्त्यर्थं तथा सम्पादय यथा कृतिनो बभूविमेत्यर्थ ॥७॥

भक्ता आहुः—

SRI SUBODHINI: “Oh Lord “Viswa Bhaavana” — this addressal is done with the purport, that, “Oh Lord! with your grace, it is You, who, through the relationship of objects, makes the “Jeevas” attain, more and more (in number and prosperity). Hence, for our “origination” also, please do so likewise only! Alternately, Oh Lord! You are “our own” only! Hence, You are here for the sake of our “wellfare” only! - as You are our “master” (Swami). Hence, we are praying to You, in every way!

With a view to explain this, our Lord’s ‘6’ “Dharmas” (virtues) are being described i.e. His divine form (Swaroopa) consisting of 6 virtues/qualities.

(1) **YOU ARE OUR “MOTHER” (“MAATA”):** As You have created the “Jeevas” from your “stomach” only! — where You had kept them for so long! We have come out of your “womb” (Garbham) only! Though, even now, we are staying in your “stomach” — in the form of this vast Universe (Brahmaandam) and due to this, You are our “mother” at all times! In the eyes of this world, a mother protects her child, with her milk and care. We, Oh Lord! have emerged from your stomach, and we always stay in there only. Due to this, Oh Lord! You are the ONE, WHO IS OUR MOTHER! You only, Oh Lord! deserve to be prayed for, with tearful eyes! Like, even in a confused state, we do chant our prayers for your grace, in the same way, You only Oh Lord! deserve to be prayed to, even when we are in a state of full knowledge and discrimination (Viveka).”

(2) YOU ARE OUR "FRIEND" ("MITRA"): Why? It is written in the Vedas, that "both the "Jeeva" and "Ishwara" (our Lord) always live together and in this way, they are "friends". Here, the word used is "Suhruda" – meaning that the "Lord, with very close proximity and nearness to the heart of every being, is present with His holy presence". In "one" heart, both of them stay as "thick friends". In fact, it is our Lord, who enjoys all the objects of enjoyment seated in the heart of everyone. Hence, it is the Lord, who does everything "beneficial" to everyone! In this way, "Oh Lord! You only deserve to be prayed for, as You are the Lord, who, out of your grace, confers the "results and benefits" on everyone! even when we are unable to do service and worship to You. You give us punishment also. Even, due to this, You are the only ONE deserving to be prayed to.

(3) YOU ARE OUR "MASTER" (PATI): "Oh Lord! You are our "Pati" (master – Lord). HENCE, WE HAVE NO OTHER "GATI" (WAY – GOAL) THAN YOU! A husband may give up adorning himself with ornaments, but he sees to it that his wife gets adorned with enough ornaments! Hence, "Oh Lord! You will make us all more beautiful and well bedecked!"

(4) YOU ARE OUR "FATHER" (PITA): Oh Lord! You are our father. Hence, from the very birth, we are your legal heirs!; And successors! Not only this, AS YOU ARE THE CREATOR OF THIS UNIVERSE, YOU ARE OUR FATHER TOO!

In this way, after describing our Lord, as the giver of "benefits" and "results" in this world, as mother, good friend, husband (master) and father, now, these devotees

refer to our Lord as the “giver” of “benefits and results” in the other world also.

(5) YOU ARE OUR “SADGURU” (IDEAL LOVING TEACHER): It is said in the scriptures, that those who do actions (karma), gather “Jnana” and attain “Bhakti” — all these three types of persons attain the “other world”. There are also paths of “ignorance”, viz those, which “infatuate” the minds of persons, and are usually spoken, of as “heretic” paths (Paakhanda). Those persons, who will speak of the path of “true knowledge” are rare. Sometimes, we get “doubt”, as to whether someone is telling about the “true” path or the “wrong” one! In this way, “faith” in these “teachers” does not rise at any place or time. BUT, OH LORD! THERE IS NO DECLINE FOR YOU, OF ANY TYPE, AT ANY TIME — AS YOU ARE OF THE FORM OF “JNANA” AT ALL TIMES! HENCE, YOU ARE THE ONLY “GURU” WE HAVE!. AN ORDINARY “JEEVA” IS NOT A TRUE GURU- AS YOU ARE THE “SADGURU”. BY DOING WORSHIP AND SERVICE TO YOU, AS OUR “SADGURU”, WE WOULD ATTAIN ALL OUR “GOALS”. OH LORD! BY YOUR OWN PERFORMING THE SERVICE OF YOUR “GURU”, YOU HAVE GIVEN US THE LESSON FOR OUR DOING “SERVICE AND WORSHIP” TO YOU, AS THE “SADGURU”!

(6) YOU ARE THE HIGHEST LORD AND DEITY” (PARAMA DEVATA): In this way, the attainment of “fulfillment” is stated to be caused through “service” only. You are the most ideal Guru, and all of us can attain fulfillment only through your service and worship. We cannot conclude, that the “celestial deities” confer

the results and benefits, as we have clearly seen, that all results and benefits are conferred by "Brahman" (our Lord) only.

In the "Sootras" of Sri Vyaasji, only this "truth" has been told i.e. ONLY "BRAHMAN" GIVES THE RESULTS AND BENEFITS FOR ALL. "OH LORD! YOU ARE, THEREFORE OUR HIGHEST LORD, BEING "BRAHMAN"! A celestial deity cannot give "result" by himself (i.e. on his own). They only assist in the distribution of "results" - AS YOU ARE THE MOST IMPORTANT AND HIGHEST CELESTIAL DEITY! HENCE, YOU ONLY, OH LORD! GIVE THE "RESULTS"!

In the middle of this verse, the use of the syllable "Cha" (and) indicates, that, "all the celestial deities are your parts only in the giving of these "results" by You as "Brahman"! These celestial deities are of the "imperishable" Brahman nature (Akshara Brahman) but You are the greatest of all - Sri Purushothama - and YOU ARE THE GIVER OF ALL RESULTS AND BENEFITS! DUE TO THIS, WE ARE DOING YOUR WORSHIP! BY DOING YOUR WORSHIP, WE BECOME "FULFILLED" AND OUR "ACTIONS" DO NOT GET DESTROYED. HENCE, IT IS OUR DUTY TO RENDER WORSHIP AND SERVICE TO YOU!

(7) YOUR WORSHIP HAS MADE US GET "FULFILLED" (KRITAARTHA): It is said that, "by telling about one's good deed to another, the good results of this deed itself get destroyed". Or "there is no way for redeeming the sins of ungrateful persons". Hence, there is no other way, except the service and worship of our Lord, which can make a devotee get

“fulfilled” (Kritaartha)”. Hence, Oh Lord! getting fulfillment involves doing your service and worship only! Let not our “actions” get destroyed – but let them attain “fulfillment”! Thus, “Oh Lord! Please bless us in such a way, that we get fulfillment in this life”. (Fulfillment is synonymous with loving service and worship of our Lord – and not expecting any other benefit or result from this service and worship of our Lord. Hence, an ideal devotee will pray to our Lord, only to be permitted to do service and worship of the Lord)

Now, through the following verse, the devotees (Bhakthas) express their “Bhaava” (attitude).

अहो सनाथा भवता स्म यद्वयं त्रैविष्टपानामपि दूरदर्शनम् ।
प्रेमस्मितस्निग्धनिरीक्षणाननं पश्येम रूपं तव सर्वसौभगम् ॥८॥

VERSE 8 Meaning: “Oh Lord! Please make us your devotees, with You as our Lord! Even the celestial deities are unable to get the “Darsan” of your most fortunate divine form, with its soft sweet smile, love-filled lotus like eyes and lotus like face - Oh Lord! give us the “Darsan” of the most beautiful face and make us belonging to You!”

श्रीसुबोधिनी: अहो इति। अहो इत्याश्चर्ये। वयं त्वद्भक्त्यैव पूर्णमनोरथाः। इदानीं त्वमपि मिलित इत्याश्चर्यम्। अथवा। अलतपीयसी भक्तिः कृताऽस्माभिः। फलं तु महज्जातमित्याश्चर्यम्। भवता वयं सनाथाः। “नारायणपराः सर्वे न कृतश्चन बिभ्यती” ति न्यायेन भक्तानामपेक्षाऽभावान्नियन्ता नाऽपेक्ष्यते। भगवतस्तु भक्तिविषयत्वेनैव ग्रहणम्। एवमपि भगवानेव स्वयमुद्यम्य पालानदिकं करोति चेत्तदा ते सनाथा भवन्ति। तत्त्वाश्चर्यकरं भवति। इह तु भवता वयं सनाथाः। स्वयमागत्य सर्वकार्यं निर्वाहयसीत्यर्थः। किञ्च। इदं पुनः सर्वजनीनं गुप्ततया भक्तानां भगवान् स्वयं किञ्चित्करोतीति श्रूयते। अत्र तु साक्षात्सर्वजनीनं सर्वं करोतीति स्मेत्युक्तम्। किञ्च। यद्वयं सर्वदा पश्येम। न हि सर्वदा

भगवान् सर्वैः साक्षात्क्रियते। सात्त्विकैः कृत्यत इति यदि, तदाऽऽह—**त्रैविष्यपानामपि दूरदर्शनमिति।** त्रिविष्टपे स्वर्गे भवास्तिष्ठन्तीति वा। तत्र भूमिष्ठानां दर्शनशङ्कैव नास्ति। किञ्च। कदाचिद्देवानामापदायां कृपया भगवत्साक्षात्कारो भवति। तथापि नैवं रूपं पश्यन्तीत्यभिप्रायेणाऽऽह—**प्रेमस्मितस्निग्धनिरीक्षणाननमिति।** प्रेम्णा स्मितेन च स्निग्धं यन्निरीक्षणं तत्सहितमाननं यस्येति। “**ये यथा मां प्रपद्यन्त**” इति प्रेमभक्तेषु भगवतोऽपि प्रेम। ज्ञानेन मुक्ताः कालान्तरे स्वसेवार्थं भक्ताः क्रियन्ते। तेन मोहिता इवैते इति स्मितम्। अथवा। भगवद्भक्तेषु मोहनमल्पम्। भगवद्गुणरूपयोरेव मोहो नाऽन्यत्रेति मायारूपहासस्य मन्दत्वम्। अनेन दया निरूपिता भवति। प्रेमदयाभ्यां हि सर्वं वस्तु स्निग्धं भवति। मूर्तानां तैलादि स्नेहहेतुः। अमूर्तानां स्नेहदये आत्मसम्बद्धानाम्। तेन भगवद्दृष्टिरुभाभ्यामतिस्निग्धा। प्रथमतो भगवद्दर्शनमेव। दुर्लभम्। तत्राऽपि सन्मुखतया। तत्राऽपि भगवद्दृष्टिः स्वस्मिन् पतति। तदा हि भगवद्दृष्ट्या गृहीतो भगवति प्रविष्ट एव। तत्राऽपि स्निग्धया दृष्ट्या गृहीतः कदापि न विश्लेषमेति। तत्राऽपि हेतुपूर्वं स्निग्धया। हेतुष्वपि दया। साऽपि स्नेहेन सम्बद्धा। नाऽस्मादन्यः कश्चिदुत्कर्षोऽस्ति भगवदीयानां भगवती। किञ्च। एतादृशमपि रूपं सर्वसौभाग्ययुक्तं भवति स्वापेक्षितसर्वविषयभूतम्। एतावता नाऽत्र विषयत्यागोऽप्यपेक्षितः। विषयरूपोऽपि स्वयमेव जात इति। तस्मादेतन्महदाश्चर्यमिति ॥८॥

स्त्रियः स्त्रीप्रधानाश्चाऽऽहुः। एता हि न भगवन्तं न वा गुणाज्ज्ञानन्त्यपि तु स्वानुभवम्। तत्र वस्तुसामर्थ्याद्यज्जायते तदनुवदन्ति—

SRI SUBODHINI: “WE HAVE BECOME TOTALLY FULFILLED (WITH ALL OUR DESIRES) THROUGH OUR BHAKTHI TO YOU! EVEN THEN, YOU HAVE GIVEN US YOUR “DARSAN”. THIS IS INDEED MOST WONDERFUL!” With a view to tell this only, they have used the exclamatory word “Aho” (oh!). alternately, they said, “Oh Lord! we have done only very little “Bhakthi”. Even then, You have made us attain this biggest benefit or result”. With a

view to express this "wonderful gesture" of our Lord only, they have used this word of "Aho" (oh!).

"Oh Lord! You have made us with a "Lord" (Sanaatha) (i.e. not "orphans and unprotected"). It has been said that "THE DEVOTEE, WHOSE MIND IS IN SRI NARAYANA, WILL NOT GET AFFECTED BY ANY FEAR" (NARYANA PARAAHA SARVE NA KUTASCHANA BIBHYATI) (IN SRI MAHA BHAGAVATAM).

DEVOTEES WHO ARE FULLY DEVOTED TO OUR LORD ALSO DO NOT GET "DESIRE" OF ANY TYPE! Hence, they do not need any "controller"! Only, a person with many desires, is eager to accept and grab many objects, and he needs a "controller" for the fulfillment of his desires!

BUT, THE DEVOTEES OF OUR LORD DO NOT HAVE ANY "DESIRES", AS THEY DESIRE TO ACCEPT OR ATTAIN OUR LORD ONLY, AND NOT THE "OBJECTS"! THEY ACCEPT AND ADORE OUR LORD, THROUGH THE TASTE OF "BHAKTHI RASA" (BLISS OF BHAKTHI). THEY REGARD "DEVOTION TO OUR LORD" AS A "DUTY" WHICH MUST BE DONE, AT ALL TIMES!

OUR LORD SRI NARAYANA HIMSELF PUTS EFFORTS TO PROTECT AND PROGRESS THE DEVOTEES, WHO HAVE PUT THEIR MINDS IN HIM (I.E. BECOMING DEVOTED TO OUR LORD). Through this, the devotee attains our Lord as his "Natha" (Master) But this truthful factor is not surprising at all. Here, even devotees who have done very little "Bhakthi" have attained our Lord as their "Natha" (master — Swami). HOW? OUR LORD DOES ALL THE ACTIONS

NECESSARY, BY COMING HIMSELF TO THE DEVO-
TEE! THIS IS THE MOST WONDERFUL ASPECT!

Of course, it is well known, that our Lord, usually, does everything for His devotee in a "secret" way (Gupta). But here, our Lord has been seen and known by everyone — in this open way, He does all the "actions" by being physically present! This "fame" of our Lord is a well-known factor and is reemphasized by the word "Sma" (yes, indeed) in this verse.

Not only this! There is another wonderful factor, which is being told, THAT THE "DARSAN" OF OUR LORD CANNOT BE GOT BY EVERYONE FOR ALL TIME! BUT "FOR US OH LORD! THIS "DARSAN" HAS BEEN BLESSED BY YOU ON A CONTINUOUS BASIS. THIS IS THE MOST WONDERFUL THING!

Some persons have said, that the "Satwik" devotees only get the "Darsan" of our Lord. On this, it is said that even those, who reside in the "heaven" (Swargam) very rarely get our Lord's "Darsan". Then what about this earth? Our Lord gives "Darsan" of Himself through His grace, to the celestial deities, when they are confronted with sorrow and difficulties only. Even then, these celestial deities could never get the "Darsan" of our Lord, in this way (as our Lord Sri Krishna). With this view only, it is said that, "Oh Lord! in your lotus like face, there is this soft sweet smile. Along with this, your lotus like loving eyes are seeing us! And we are having the unending "bliss" of this "Darsan" of your most beautiful form! This is our highest fortune! "(The celestial deities do not get this sort of "Darshan")

In the Gita, our Lord has told, "In whichever way, My devotee comes to surrender to Me, I also serve and

meet him in the same way" (YE YATHAM MAM PRAPADHYANTE TAM TADAIVA BHAKAMYAHAM). On this basis, the loving devotees of our Lord are loved intensely by our Lord also. i.e. OUR LORD LOVES HIS LOVING DEVOTEES VERY MUCH! OUR LORD MAKES THE JNANIS, WHO HAVE ATTAINED "LIBERATION" THROUGH "JNANA", AS HIS OWN "BHAKTHAS" WITH A VIEW TO LOVINGLY ACCEPT THEIR SERVICE AND WORSHIP. Our Lord, therefore "infatuates", through His soft sweet smile, these "Jnani-Bhakthas". Alternately, these "Jnanis" get attracted to the divine form and His virtues (Gunas). These "Jnanis" do not get "infatuated" with any other object. But they get attracted by the most beautiful form of our Lord and His virtues. Our Lord has made His "illusion-ridden" laughter, into a "soft-sweet" smile, so that these "Jnanis" are attracted to Him! In His "soft-sweet-smile" there is grace and compassion of our Lord. Through LOVE AND COMPASSION, EVERY OBJECT BECOMES LOVING!

All the "objects" which have a "form" are made with wet substances like oil etc. But those objects, which are bound with the "Aatma" can be made "wet" only through compassion and love! Hence, OUR LORD'S "VISION" IS ALWAYS WET WITH COMPASSION AND LOVE!

We have to concede, in the first instance, that it is very "rare" to get the "Darsan" of our Lord! Over and above this, to make our Lord see us with His lotus like eyes is next to impossible! Hence, our Lord's "vision" falls on those types of Bhakthas only, who appear to have already entered into our Lord! Even here, those "Bhakthas", who have been accepted by our Lord,

through His love, never ever get separated from our Lord! Why? The Lord, never allows His devotees to get separated from Him, as He has blessed His devotee with His love. THE “FALLING” OF OUR LORD’S “VISION” (DRISHTI) ON US IS CALLED AS COMPASSION AND THIS COMPASSION IS “BOUND” BY HIS LOVE! Hence, those devotees, on whom our Lord’s loving “vision” falls, attain great glory, fortune and greatness which can never be described by anyone, in this Universe.

The purport of this is, that OUR LORD’S “DIVINE SELF” (SWAROOPA) IS THE REPOSITORY OF ALL TYPES OF “FORTUNE” (SOWBHAGYAM). Hence, whatever is desired by us is a symbol and form of our Lord only. HENCE, THERE IS NO NECESSITY TO RENOUNCE ANY OBJECT, AS IT IS OUR LORD, WHO HAS BECOME THE VARIOUS OBJECTS, FOR THE SAKE OF HIS BHAKTHAS. THIS IS THE GREATEST WONDER!

Now, the ladies began to speak. The ladies not only have no knowledge about our Lord, nor they are aware of His “virtues”. Even then, they are now speaking about their experience. They now describe our Lord’s divine form as per their capacity – as per the following verse.

यर्हाम्बुजाक्षाऽपससार नो भवान् कुरुन् मधून्वाऽथ सुहृदिदृक्षया।
तत्राऽब्दकोटिप्रतिमः क्षणो भवेद्रवेर्विनाऽक्ष्णामिव नस्तावाऽच्युत॥९॥

VERSE 9 Meaning: “Oh Lord! with lotus like eyes! Whenever You go away to see, with your loving eyes, your relatives of the Kuru and Madhu territories, then, we become like those seeing the “sun” without one’s eyes (blind). Oh! Lord Achyuta! our each and every

second, without getting your “Darsan” are spent like and akin to crores of wasted years (as You had gone away)!”

श्रीसुबोधिनीः सहस्रम्बुजाक्षेति। हे कमलनयन। दृष्ट्यैवाऽमृतं पाययतीति तथा सम्बोधनम्। नः अस्माननादृत्य किमेता मन्त्स्वरूपाविदोऽतस्तत्र गमिष्यामि यत्र मां जानन्तीत्यपससार। **भवानिति।** गमनसमयेऽपि वयं सम्मुखतया न दृष्टाः। **कुरुन्** हस्तिनापुरदेशम्। **मधून्** मथुरादेशम्। **अथ** तत एव प्रक्रियान्तरेण भीष्मादिदर्शनार्थं कुरुक्षेत्रम्। **तत्र** तस्मिन्समये एकः क्षणोऽब्दकोटिप्रतिमो भवेत्। यातनास्वेवं श्रूयते क्षणमध्ये वर्षसहस्रं कृत्वा भोजयन्तीति। तथैवाऽस्माकमनुभवः। ननु सुखेऽपि श्रूयते क्षणमात्रेण कल्पभोगान् भुङ्क्ते इति। तत्राऽऽह। **रवेर्विनाऽक्ष्णामिव।** विषयसंस्कारकत्वेन अधिष्ठातृत्वेन च यदा रवि प्रविशति तदा विषयग्रहणसमर्थं चक्षुर्भवति। तथाऽस्माकमन्तर्बहिश्चेद्भवांस्तिष्ठति तदा सर्वकार्यक्षमवम्। अयमर्थः। यथा योगिनः समाधौ प्रत्याहारेण चक्षुर्निमीलनं कृत्वा देवतां स्ववशे स्थापयित्वा तिष्ठन्ति। ततश्च बहुकोटिवर्षानन्तरमुन्मेषणनिमेषणकर्ता सूर्य उन्मेषणं करोति। एवं कोटिवर्ष एको निमेषो भवति। तथा त्वदीयानामस्माकं त्वन्निमित्तत्वादस्मदायुषस्त्वत्कार्याभावे एकोऽपि क्षणो नाऽपगच्छति। क्षणे क्षणे मूर्च्छिता भवाम इति। जीवनं तु **अच्युतेति** सम्बोधनात्। यथा त्वमच्युतस्तथा वयमप्यस्मिन्नंशे जाता इति द्योतितम् ॥९॥

एवं चतुर्विधानां वाक्यं भगवान् सत्यत्वेन समर्थयित्वा सत्यवाक्यश्रवणं मङ्गलमनुभूय पुरं प्राविशदित्याह—

SRI SUBODHINI: “Oh Lord! Through your “vision”, You make us drink the nectar of your love!” With a view to tell this, they said, “You have lotus like eyes”. Now a question is asked as to why, our Lord is going away from here? These ladies think, that the Lord has realized, that they have not realized His true divine nature, and there was no need for Him to stay here any more! “Let me go to that place where the devotees have realized My true nature”. These ladies now think, that

our Lord goes away, outside of Dwaaraka, thinking this way only! "When He goes away from here, then, we go before Him, and even at this time, He does not see us"!

The "Kuru" territory belongs to Hastinapura and the "Madhu" territory belongs to Mathura. The ladies say further, "Oh Lord! when You go away from here, with a view to attend to some work, outside Dwaaraka, e.g. to meet Sri Bheeshmaji etc. we suffer the sorrow of your "separation". Each second appears to be like a crore of years! — like the suffering a "Jeeva" has to pass through in the world of Lord Yama! We experience, here, in the same way, the intensity of sorrow, due to your "separation"! These ladies are now giving an example. Like without the "sun", the eyes will not be able to see! "It is the sun, which gives the celestial power for the eyes to see various objects of this world. Due to this power given by the sun only, a person is able to see all objects. "In the same way, when You are present, Oh Lord!, both in our "inside" and "outside", then only, we become capable of doing all our tasks."

Like the Yogis go into "Samaadhi", after conquering their "senses" and close their eyes — thus making the celestial sun to come under their control! Later after crores of years, they open their eyes or the celestial sun opens their eyes. In this way, these "crores of years" become a "second" only! In the same way, "Oh Lord! we are not able to spend our seconds in this way. We experience "unconsciousness" each second, due to the sorrow of your separation. Due to your divine nature as "Achyuta" (the Lord who does not have any decline), You do not leave your divine self (Swaroopa) at any

time! In the same way, Oh Lord! how can our “life” remain after getting “separated” from You?” Only with a view to express this idea, they have used, in the verse the holy name of our Lord as “ACHYUTA”!

In this way, our Lord was “praised” through “truthful” words, by four kinds of persons. Our Lord also listened to the “words” uttered by others! Our Lord experienced the beauty of auspiciousness, due to all these “words”. He now entered the city — as per the following verse.

इति चोदीरिता वाचः प्रजानां भक्तवत्सलः ।

शृण्वानोऽनुग्रहं दृष्ट्वा वितन्वन्प्राविशत्पुरीम् ॥१०॥

VERSE 10 Meaning: “In this way, after hearing the “praises” sung by His “subjects” and devotees, our Lord Sri Krishna, who is always very fond of His Bhakthas, conferred His grace and blessings through His “vision” (i.e. looking at all of them), and entered the city of Dwaaraka.”

श्रीसुबोधिनीः इतीति। चकारादन्यान्यपि बहुविधानि। प्रजानामिति। नाऽत्र वचने दोषग्रहणम्। तदा भगवतो महती कृपोद्गदेति बोधयति—भक्तवत्सल इति। यथा गौर्वत्सं दृष्ट्वा व्याकुला भवति तथा भगवाञ्जात इत्यर्थः। दृष्ट्वाऽनुग्रहं वितन्वन्। तथा तासु दृष्टिः पतिता। भगवाञ्जानादिसम्पन्नो यथावत्तासां हृदये प्रविष्टः। येन सुखिता न किञ्चिदुक्तवत्यः। ततः पुरीं द्वारकां प्रकर्षेण महता सम्भ्रमेण अविशत् प्रविष्टवान् ॥१०॥

तां पुरीं वर्णयति पञ्चभिर्मधुभोजेति विद्या यथा तथा पुरीति विज्ञापयितुम्। अधिष्ठाने वहिश्चोर्ध्वमन्तश्चाऽङ्गविभेदतः। सुन्दरं भगवद्योग्यं स्थानं नाऽन्यत्कथञ्चन। तत्राऽधिष्ठातृवर्णयति—

SRI SUBODHINI: In the verse, the syllable “Cha” (and) indicates, that our Lord’s “subjects” had spoken

the "praise" of our Lord, in many different ways, and our Lord never saw any "blemish" in them, though several types of "praises" were sung! OUR LORD HAD, IN HIS HEART, GREAT COMPASSION AND LOVE FOR ALL OF THEM! The words "BHAKTHA VATSALA" (the Lord is very fond and loving to His Bhakthas), have been used to denote this aspect.

Like a cow becomes "eagerly agitated" after seeing her calf, our Lord also became anxious on seeing His subjects. OUR LORD NOW SHOWERED HIS GRACE ON ALL OF THEM THROUGH HIS "VISION"! ON EACH AND EVERYONE, OUR LORD ENSURED HIS "GRACIOUS LOOK"! OUR LORD, AS THE SYMBOL OF "JNANA" ALSO SAT IN THEIR HEARTS, AS THE "ULTIMATE TRUTH"!

Through this showering of our Lord's grace, each and everyone of His subjects became blissful and happy. Due to this state, these ladies could not speak anything more. With this situation, our Lord, celebrating a great festival, entered the city of Dwaaraka.

Now, through 5 verses, the description of the city of Dwaaraka is being done. Like "knowledge" (Vidhya) has 5 parts, in the same way, in this city there were 5 parts of inhabitants — being told in 5 verses. No other place was fit for our Lord to reside — as both inside and outside this city, as also all other parts, were very beautiful. Now a description of those, who are residing there is being done.

मधुभोजदशार्हार्हकुरान्धकवृष्णिभिः ।

आत्मतुल्यबलैर्गुप्तां नागैर्भोगवतीमिव ॥११॥

VERSE 11 Meaning: “The Yadavas of the Madhu, Bhoja, Dasarha, Kukura, Andhaka and Vrishni clans are great warriors of repute — like our Lord Himself! They were protecting this city of Dwaaraka, in such a way, like the great serpents (Naaga) protect the city of Bhogavati.”

श्रीसुबोधिनीः मधुभोजेति। षड्विधा यादवाः मधवो भोजः, दशार्हष्वर्हाः, कुकुरा, अंधका, वृष्णयश्च। तैर्गुप्ताम्। सत्त्वरूपमन्तःकरणं यदा षडिन्द्रियैः संरक्ष्यते तदा भगवत्प्रवेशयोग्यं भवति। “इन्द्रियैर्विषयाकृष्टैरिति वाक्यात्तैरेव नाशश्रवणात्। पुरीच गृहभेदे नश्यति। आत्मतुल्यबलैः। यथा आत्मा देहस्तुल्यं बलं येषाम्। आत्मा वायुर्वा। “अहं मनुरभवं सूर्यश्चे”ति सूक्ते अहं देवताया वायुभेदत्वात्। मण्डलमध्यत्वादस्य सूक्तस्य। बलं सेना वा। भगवत्तुल्यसेनाः। सर्वाऽप्रवेशने दृष्टान्तः—नागैरिति। शरीरमिव वा। नागैः प्राणैः। भोगवती तनुः। प्राणायामैः संरक्षितां योगितनुं यथा भगवान्प्रविशति। भोगवती गङ्गाप्रवाहो वा। रक्षाऽभावे देवैरपि सा ह्रियेत ॥११॥

एवमधिष्ठातृभिः सुरक्षितत्वमुक्त्वा बहिः शोभातिशयमाह—

SRI SUBODHINI: The above 6 types of “Yadavaas” lived there, protecting the city of Dwaaraka. The “senses” protect the inner mind, which is “Satwik”, and this “Satwik” inner mind becomes deserving for the entry of our Lord! It has been said that, “the mind, which has been thrown away through the senses being attracted by the objects, makes the intellect accept such an attached mind, like the tree draws water through it’s roots to itself, when it is situated near a lake!” In this way, the “senses” lead the “Jeeva” to get destroyed. The “senses” are supposed to protect the inner mind! Like, when there is division and difference of opinion in a house, then this house gets destroyed! Here, now, the 6 types of Yadavaas are told to protect the city of Dwaaraka.

The “Satwik” inner mind can be protected by the “senses” only with the existence of a “body”. Hence,

it is said, here, that these Yadavaas were capable of protecting, with their "body", the Dwaaraka city. Like the "inner mind" is protected by the "virtues" (Gunas), it is said here, that their "Aatma" was "Vayoo" (Prana — vital air — wind). Though, this is not sustained in the Brihadaaranyaka Upanishad, the same is affirmed in the Rig Veda. Here the reference is specific viz. the "air", which is inside a place e.g. a room! Due to this, the meaning of the word "Aatma" is taken here as "air" (Vayoo). The purport is, that each "Yadava" had the strength equivalent to that of "air"!

Like, when the "Indwelling Lord" (Antaryaami) inspires each "Jeeva" to tread the path of "virtue and goodness", then only, a "Jeeva" undertakes to do "virtuous deeds" and the path of virtue and goodness get protected. In the same way, these 6 types of Yadavaas were protecting the city of Dwaaraka. They formed the army of our Lord, having their residence, inside the city.

Another example is given here. Like the great "serpents" protect the city of "Bhogavati", in the same way, these Yadavaas protected this city of Dwaaraka.

The "serpents" are compared to the "vital air" situated in the body (Praana). This "vital air" protects the body which is used for "enjoyments" (Bhoga). In the same way, it is our Lord, who protects the body of Yogi who does "Praanaayama" (breath control). Likewise, our Lord has entered into Dwaaraka, which is protected by the Yadavaas.

The river "Ganga" situated in the "Paatala" region is also called as "Bhogavati" and this "Ganga" is protected by the great serpents. If this was not thus protected, the celestial deities would have taken away this

“Ganga” water, as it had emanated from the holy feet of our Lord!

After telling that this city of Dwaaraka was fully protected, a description of its “outside” beauty is being done, through the following verse.

सर्वर्तुसर्वविभवपुण्यवृक्षलताश्रयैः ।

उद्यानोपवनारामैर्वृतां पद्माकरश्रियम् ॥१२॥

VERSE 12 Meaning: “In this Dwaaraka city, the wealth of flowers and other trees of all the seasons were seen! Here, the trees and creepers, useful for the performance of auspicious and virtuous deeds, were present in plenty! Such gardens and small bowers were there, beautifying the city! There were lakes full of lotus flowers, on all the four sides in this city. Our Lord now entered into this city.”

श्रीसुबोधिनी: सर्वर्तुविति। सर्वेषु ऋतुषु सर्वे विभवाः पुष्पादिसम्पत्तयो येषाम्। एतादृशाश्च ते धर्मजनकाश्च। ते च ते वृक्षाः। लताश्च। तेषामाश्रयो येषु त उद्यानादयः। उद्यानं पुष्पप्रधानवाटिका। उपवनं फलप्रधानम्। आरामाः क्रीडास्थानानि। उद्यानान्युपवनान्यारामाश्च। तैः सर्वत आवृताम्। पद्माकराणां श्रियो यस्यां सा पद्माकरश्रीः ॥१२॥

उपरि शोभातिशयमाह—

SRI SUBODHINI: The beauty and brilliance of each of the season was present there. The city was full of trees, creepers, flowers and fruits. These trees were fully grown having the creepers spread over them! Through them, resting places, small and big forests and others were looking brilliant. This entire city was beautified through all these! Where there are more “flowers”, the same is called as a “garden”. Where there are more fruits, the same is called as a small forest.

Where, people can play games and relax, the same is called as a relaxation avenue or “Bageecha”. In all these places, there were lakes filled with lotus flowers — thus making these places look more wonderful in every way! Our Lord entered into this city of Dwaaraka.

Now, the “beauty” of the upper regions is being described.

गोपुरद्वारमार्गेषु कृतकौतुकतोरणाम् ।

चित्रध्वजपताकाग्रैरन्तःप्रतिहतातपाम् ॥१३॥

VERSE 13 Meaning: “On the big gates of entry into this city, and on the doors of each house, there were “buntings”, hung with a view to exhibit the joy of the subjects! Exquisite and wonderful flags, were installed in the upper portions of their houses. These flags mitigated the “heat” of the “inside” of the houses! Into such a Dwaarka city, our Lord’s chariot entered.”

श्रीसुबोधिनी: गोपुरेति। पुरबहिर्द्वारं गोपुरम्। अन्यानि द्वाराणि। मार्गं हट्टमध्योपरिभागाः। तेषु कृतानि कौतुकतोरणानि यस्याम्। विचित्रा ध्वजाः पताकाश्च। गरुडादिचिहिता ध्वजाः। जययन्त्राङ्किताः पताकाः। तेषामग्रैर्लम्बायमानविचित्रपटैरन्तःप्रतिहत आतपो यस्याम्। मध्याह्ने ध्वजादेश्छायाजनकत्वादग्रैरित्युक्तम्। यद्यप्यन्तस्तापो निवार्यते। तथापि शोभा बहिरेव। फलांशेन तूतराङ्गम् ॥१३॥

अन्तः शोभामाह—

SRI SUBODHINI: The front door for entry into the city is called as a “Gopuram” (tower). There were other internal entry doors also inside the city. On the way, “Torans” were tied up — on the doors, window, on the way inside the market — both in the upper and lower regions! All these looked very beautiful.

There were flags with the symbol of Garuda bird painted on them. There were huge “buntings” also! As these were attached to long “cloths” of various colours, these helped in the reduction of heat for those, who lived inside! In the noon and afternoon, the shadow of these big “cloth” buntings mitigated the heat of the sun! But their “beauty and brilliance” was seen outside, by everyone!

Now, a description of the “beauty” of the “inside” of the city is being described.

सम्मार्जितमहामार्गरथ्यापणकचत्वराम् ।

सिक्तां गन्धजलैरुप्तां फलपुष्पाक्षताङ्कुरैः ॥१४॥

VERSE 14 Meaning: “The big streets, inside the city, were swept clean! The streets, markets, roundabouts, balconies/verandahs, were all showered with scented water. Fruits, flowers, consecrated rice and other auspicious materials were seen showered on the paths and streets for the purpose of “welcoming” our Lord! Our Lord, entered into this most beautified and unique Dwaaraka city.”

श्रीसुबोधिनी: सम्मार्जितेति। महामार्गो राजमार्गः। रथ्या अन्याः। आपणकः पण्यवीथी। चत्वरमङ्गणम्। एतानि सम्मार्जितानि यस्याम्। गन्धजलैः सिक्ताम्। सन्निधानात्पूर्वोक्तस्थानेषु। अविशेषेण सर्वत्र वा। मङ्गलार्थं फलानि पुष्पाण्यक्षता यवाङ्कुराश्च तैरुप्ताम्। आम्रफलसहितशाखा भूमौ निखाताः। तथा पुष्पगुच्छानि। तथा अक्षता ऊर्ध्वं निखाताः। तथैवाङ्कुराश्च। तत उप्तमित्युक्तम् ॥१४॥

अङ्गालङ्कारमाह—

SRI SUBODHINI: On the “royal path”, in the streets, in the shops, and all other areas were swept

clean, in every way. Scented water was sprinkled all over. The entire city was looking beautiful and brilliant, in the same way. For auspiciousness, fruits, flowers, consecrated rice etc. were arranged. On the front portions, the leaves of mango trees were hung, looking towards the earth. There were bouquets of flowers placed on the earth. The consecrated rice were sprinkled over the houses! Through all the auspicious materials, all the people desired to welcome our Lord!

Now, the beautification of the various parts of the city is being described.

द्वारि द्वारि गृहाणां च दध्यक्षतफलेक्षुभिः ।

अलङ्कृतां पूर्णकुम्भैर्बलिभिर्धूपदीपकैः ॥१५॥

VERSE 15 Meaning: "In each house and on the doors curd, consecrated rice, fruits, sugarcane, pots, gift articles and others were placed. They were also beautified with "incense and lamps", and our lord entered into this city, beautified in this way."

श्रीसुबोधिनी: द्वारि द्वारोति। चकारात्सभाहट्टनगरद्वारेष्वपि। गृहग्रहणं मार्गस्थादृष्टतया अलङ्काराभावशङ्कानिवृत्त्यर्थम्। दधि पात्रस्थम्। अक्षता राशीभूताः। फलानि च। अतो न पुनरुक्तिः। इक्षवश्चोभयतः स्थापिताः। तैः पूर्णकुम्भादिभिश्चाऽलङ्कृताम्। द्वारि द्वार्यलङ्कृतामित्यवयवालङ्कारेणाऽप्यलङ्कृतमिति बोधितम्। उत्सवार्थमेवं करणम्। सूर्यवत्सर्वत्र भगवत्तेजसो व्याप्तत्वाद्वा ॥१५॥

अन्तस्थैरपि भगवानन्तर्नीत इति येषां दर्शनार्थं स्वयं गच्छेते पित्रादयः स्वयमागता इति सम्बन्धज्ञानापेक्षया भगवज्ज्ञानमेव तेषां बलिष्ठमिति प्रदर्शयन्नाह निशम्येति साङ्गैस्त्रिभिः—

SRI SUBODHINI: In the verse, the syllable "Cha" (and) indicates, that every other place viz. Assembly halls,

entry points and all others were also beautified. All the houses were also seen beautified with vessels filled with curd along with boxes of rice flakes and on them fruits were placed! On both the sides of the doors, there were sugarcane branches tied up! There were pots of water and in this way, the doors of all houses were seen beautified in the city. The purport of this is that each and every part of Dwaaraka city was beautified for the sake of welcoming our Lord! This grand festival was arranged for our Lord's entry into the city. Alternately we should say THAT, OUR LORD SRI KRISHNA'S BRILLIANCE OF BEAUTY HAS MADE THIS CITY SO BEAUTIFUL, BY SPREADING ALL OVER!

Even the very near "relatives" of our Lord, have taken our Lord Sri Krishna as the Lord of the Universe in their heart (i.e. not only as a "relative"). His mother and father and others had come to receive our Lord. But they did not come thinking, that their "son" has come! BUT THEY KNEW THAT THE LORD OF THE UNIVERSE HAS COME! Only this "attitude" (Bhaava) was the most predominant now, in their minds. This is being expressed through 3¾ verses, as given below.

निशम्य प्रेष्ठमायान्तं वसुदेवो महामनाः ।

अक्रूरश्चोग्रसेनश्च रामश्चाऽद्भुतविक्रमः ॥१६॥

प्रद्युम्नश्चारुदेष्णश्च साम्बो जाम्बवतीसुतः ।

प्रहर्षवेगोच्छ्वसितशयनासनभोजनाः ॥१७॥

वारणेन्द्रं पुरस्कृत्य ब्राह्मणैः ससुमङ्गलैः ।

शङ्खतूर्यनिनादेन ब्रह्मधोषेण चाऽऽदृताः ।

प्रत्युज्जगमू रथैर्ब्रह्मन् प्रणयागतसाध्वसाः ॥१८॥

VERSES 16, 17 and 18 Meaning: "Oh Brahman! "Our beloved Lord has come back" — After hearing this news, Sri Vasudeva of a generous noble mind, Akrura, Ugrasena, Sri Baladeva of remarkable prowess, Pradhyumna, Chaarudeshna, Saamba, the son of queen Jaambavati - all these great persons, giving up their beds, seats and eating food etc., came there very quickly, with limitless joy! They brought now, a huge elephant, fully bedecked with many ornaments and kept it in front of them, and they were followed, behind, by Brahmins, who recited the auspicious Vedic chanting. This procession was beautified with the blowing of conches, Turahi and other musical instruments to express respect and honour to our Lord. They all came there welcoming our Lord Sri Krishna, who was seated in His chariot."

श्रीसुबोधिनी: अत एव सम्बन्धिशब्दमनुक्त्वा प्रेष्ठमित्युक्तम्। मनसो महत्त्वं देहादिविस्मरणपूर्वकभगवद्ग्रहणात्। उग्रसेनो राजा। भक्तेर्मुख्यत्वात् लौकिकमहत्त्वं क्रमनियामकम्। सर्वत्र चकारस्तद्वर्गग्राहकः। ननु रामस्य कथमुद्गमनम्। जामात्रादिवधं कृत्वा भगवतः समागतत्वादित्याशाङ्क्य—नाऽयं रामः प्राकृतः। भगवत इवाऽस्याऽप्यद्भुत एव पराक्रमः। कौरवेषु स्नेह ख्यापयन्, गदायुद्धादिकमपि शिक्षयन्, तदिष्टमिव वदन्, दुर्योधनादीन्स्वयमेव मारितवानिति युद्धबोधनात्प्रतीकारादवगम्यते। लोकप्रतीतिस्त्वन्यथा तद्युक्तमेवेयाह— **अद्भुतविक्रम इति। जाम्बवतीसुत इति।** स्त्रीणामिवाऽलङ्कारणमस्य प्रियमिति यत्र तादृशालङ्कारेण गच्छति तत्र व्यासस्तं तथा विशिनष्टि। पिता सम्बन्धिनश्चैव पुत्राश्च परिकीर्तिताः। भगवदागमनं श्रुत्वा यो हर्षो जातस्तस्य वेगेन जातेन महाप्रयत्नेनोच्छवासिताः श्वासवत्यक्ता गमनव्यतिरिक्ता अन्या अवस्थाः शयनासनभोजनादयस्तमस्सत्त्वरजोरूपा यैः। मङ्गलार्थं वारणेन्द्रं हस्तिश्रेष्ठं पुरस्कृत्या। सुमङ्गलद्रव्यसहितैर्ब्राह्मणैरिति यथैतेषां तदेकमनस्त्वं तथा ब्राह्मणानामपीति विज्ञापितम्। भगवता सह सर्ववाद्यानां समागमनेऽपि तूरीशङ्खयोर्मङ्गलार्थं सम्मुखतया नयनम्। न तु स्वमहत्त्वख्यापकम्।

मङ्गलघोषो वेदपाठः। चकारान्मङ्गलाष्टकादि। आदृताः पूर्वमेव सम्मुखतया गताः। रथयानैर्गमने हेतु प्रणयेनाऽऽगतसाध्वसाः। प्रणयेन आगतं साध्वसं भयादि येषाम्। लौकिकपदार्थसहितभगवत्स्मरणे हर्षः। पश्चात्केवलस्मरणे साध्वसमिति विवेकः ॥१६॥१७॥१८॥

केवलवैषयिकसुखजनका अन्तर्बहिर्भेदेन ये जीवास्ते तु भगवन्तं प्रत्युज्जग्मुर्इत्याह—

SRI SUBODHINI: Instead of calling our Lord as a “relative”, He is hailed as a “beloved” one! Sri Vasudeva has been told here to be of a “great and noble mind” as he had forgotten, in the adoration of our Lord, his “relationship” with our Lord (as our Lord’s father). Ugrasena was the king. But he also came there. As the most important attitude was “Bhakthi” to our Lord, the “worldly” considerations of “high and low” did not come into play here.

Though, from the “worldly” point of view, Ugrasena was “higher”, from the point of view of “Bhakthi”, Sri Vasudeva is considered as “higher”. Hence, his name has been taken first! The syllable “Cha” (and) has been used many times, in this verse, with a view to indicate the separate “divisions” of each of them.

Our Lord had come back, after killing the son-in-law and other relatives of His own elder brother Sri Baladeva (i.e. Dhuryodhana) and how come Sri Baladeva also has come to receive and welcome our Lord? This “doubt” is answered by explaining that Sri Baladeva is not “human”, as He is Lord Sankarshana, with equal prowess and glory like our Lord — being part of our Lord! He did love the Kauravaas. In fact, it was Sri Baladeva, who taught them the art of fighting with mace and other weapons. He always spoke for the welfare

and benefit of the Kauravaas. But, in reality, it was Sri Baladeva only, who had now destroyed Duryodhana and others. This is due to the fact, that though He gave the Kauravaas training in the art of war, he never made an attempt to prevent the "Mahabharata" war! This aspect of Sri Baladeva's action is not realized by the "world" at large (i.e. people) as they continue to think, that Sri Baladeva took the side of Kauravaas only! This is due to the will of our Lord and due to the wonderful glory of Sri Balarama.

The son of queen Jaambavati (Saamba) had also come. The purport of telling like this is, that Saamba had come dressed like a "lady" as he liked to do so!

All of them, on just hearing that "the Lord has come back", became very happy and through this joy, came running, holding their breath, by giving up the tasks, which they were engaged in, at that time viz. sleeping, being seated, eating food etc.

Sleeping is Tamasik; being seated is a Satwik activity and eating food is a Rajasik activity. By giving up these three "states", all of them, keeping in the front, an auspicious elephant, brought in their hands, each and every kind of auspicious material, bringing along devout Brahmins, came there, with the entire family, with a view to receive and welcome our Lord Sri Krishna. Sri Vasudev's mind was merged with our Lord, as also the mind of the Brahmins. Various types of musical instruments were played on the way. But these persons brought conches, and the Turahi to indicate the auspiciousness of the occasion. In other words, the other instruments were not brought along, with a view to exhibit one's own "higher" status!

The Brahmins chanted the "Vedas". The syllable "Cha" (and) used in the verse denotes, that the chanting of "Mangalaashtakam" also took place. All of them had great respect for our Lord and, that is why, all of them had come earlier to welcome our Lord (i.e. before His actual visit). They had all come very quickly having seated on their chariots. The reason for this was that, they had got "fear" in their mind, due to their "love" for our Lord! By remembering our Lord, along with all other "worldly" (Loukik) issues, they got bliss and joy of love to our Lord. But no sooner, they remembered our Lord's glory and greatness, they got a trace of "fear" also! This is indeed the cause for their "discriminating" faculty (Viveka).

A description, through the next 2 verses are made, about the "ordinary" folk, who experienced only the happiness of "worldly" nature, both in their "inside and outside"!

वारमुख्याश्च शतशो यानैस्तदृशेनोत्सुकाः ।

लसत्कुण्डलनिर्भातकपोलवदनश्रियः ॥१९॥

नटनर्तकगन्धर्वाः सूतमागधबन्दिनः ।

गायन्ति चोत्तमश्लोकचरितान्यद्भुतानि च ॥२०॥

VERSES 19 and 20 Meaning: "Countless prostitutes, looking brilliant with their beautiful faces, adorned with illuminated earrings, now became overjoyed and enthusiastic! They came seated in the palanquins to have the "Darsan" of our Lord." (19)

"At this time, actors, dancers, dance masters, the Gandharvaas, Sootas, Magadhaas, Bandhijanas and others were seen singing the glorious and wonderful exploits of our Lord." (20)

श्रीसुबोधिनीः वारमुख्याश्चेति। वराणां समूहो वारम्। तदेव मुख्यं यासामिति। वेश्याः। चकारादन्या अपि प्रगल्भाः। तास्ववान्तरभेदोऽस्तीति ख्यापनाय शतश इत्युक्तम्। तासामपि यानानि। यानानां प्रयोजनमाह—तद्दर्शनोत्सुका इति। बाहुल्येन नरयानानि। स्वस्थानस्थितावपि दर्शनं सम्भवति। तथाऽप्युत्सुकतया गमनं पुरस्कारार्थम्। मङ्गलत्वख्यापनाय तासामलङ्कारवर्णनम्—लसत्कुण्डलेति। लसत्कुण्डलैः नितरां भाताः कपोलयुक्तवदनानां श्रियो यासाम्। नटाः शास्त्रानुसारनर्तकाः। नर्तका लौकिकाः। गन्धर्वा गायकाः। सूताः पौराणिकाः। मागधा वंशशंसकाः परिहाराः। बन्दिनो वैतालिकाः प्रस्तावसदृशोक्तयः सर्वेऽपि गायन्तः। चकारात्स्मरन्तश्च। अद्भुतानां कथनं स्पष्टतया लोके वक्तुमयुक्तम्। तदपि गायन्त इति चकारार्थः। ॥१९॥२०॥

लौकिकप्रभुवत्कृष्णे गतानां न पाक्षिकफलत्वम्। अपि तु सर्वे सफला इत्याह—

SRI SUBODHINI: Those ladies, who have many “suitors” are called as “prostitutes” (Vesya). These ladies also came to receive our Lord. The syllable “Cha” (and) denotes, that other “clever” ladies also had come! These ladies were of several types and kinds (Satasaha). They were all seated on their palanquins. They were very eager to have the “Darsan” of our Lord. They could have had the “Darsan” of our Lord, through the windows of their homes. Why did they come personally outside of their houses now? The reason for this was, that they were very eager to get the “Darsan” of our Lord. They could not wait any longer and, hence, they all came in front of our Lord!

The “dressing up and wearing of ornaments” of these ladies are described here, for the sake of only telling, that these ladies also came to participate on this auspicious occasion of our Lord’s return! The brilliance

of their earrings, made their faces look bright and illuminated.

There, countless actors, dancers, Gandharvaas and "Bandijanaas" had also come. Those who dance are called, as per the scriptures as "actor or dancer" (Nata). Those who dance as per the "worldly" traditions are also known as "Nartaka". Those who sing only (and not dance) are called as Gandharvaas. In the same way, the Sootas, the Maagadhaas and Bandheejanaas had also come. Those, who tell the stories of the Puranaas are called as the "Sootas". Those, who speak the details of family glory are called as 'Magadhaas'. These persons are also called as "Parihaars". Those, who accompany all these persons in singing etc. are called as "Bandheerjan". These persons are also called as "Vaitaalik". ALL OF THEM WERE NOW SINGING THE MOST WONDERFUL AND GLORIOUS STORIES AND LEELAS OF OUR LORD!

In the verse, the syllable "Cha" (and) also conveys the meaning, that all these persons were remembering our Lord also! Though, it is not usual to clearly state or sing the "wonderful" Leelas of our Lord (i.e. in the open), now, all of them sang, about these "Leelas" in a loud voice, and in the "open". This "attitude" is conveyed through the use of the syllable "Cha" (and) in the verse. OUR LORD HAS THE "HIGHEST AND BEST" FAME (YASH). Hence, all of them sang the wonderful Leelas and stories of our Lord, as our Lord is the highest and best!

Those persons, who go to see the "worldly" kings attain only very "small benefits" (i.e. little). But those, who came to have the "Darsan" of our Lord, now attained

all the glorious and auspicious benefits in their lives. They got totally fulfilled and their "lives" became successful! — as per the following verse.

भगवांस्तत्र बन्धूनां पौराणामनुवर्तिनाम् ।

यथाविध्युपसङ्गम्य सर्वेषां मानमादधे ॥२१॥

VERSE 21 Meaning: "Our Lord now accepted the welcome and reception as appropriate, received from His relatives, subjects and servants, who had all come to greet Him."

श्रीसुबोधिनी: भगवानिति। सर्वे हि समुदायेन त्रिविधाः। बान्धवाः पुरवासिनः सेवकाश्चेति। पुरवासित्वमविशिष्टमिति मध्ये वचनम् ॥२१॥

तेषां सम्मुखतया यथा गमनमुचितं तथा कृतवान्। तदाह—

SRI SUBODHINI: Mainly, three types of persons came before our Lord to receive Him. Many were His relatives, citizens and servants. Of course, all of them were His "subjects" only. Hence, all of them were duly received by our Lord, as they all lived in Dwaarakā.

In the Gita, our Lord has promised that, "The devotee who, desires Me in a particular (i.e. to have My vision) form, I go to this devotee in the same divine form, as he desires to see Me." Hence, here, our Lord also responded with the same "Bhaava" (attitude) to the devotees, as per their own desires and attitudes! This is being explained now.

प्रह्लाभिवादनाश्लेषकरस्पर्शस्मितेक्षणैः ।

आश्वास्य चाऽऽश्वपाकेभ्यो वरैश्चाऽभिमतैर्विभुः ॥२२॥

VERSE 22 Meaning: "Our Lord, through His gracious compassion and love to each and everyone, who had come to receive Him, now showed humility,

prostrations, gave away gifts, touched their hands, looked with His beautiful smile and also blessed many with their "desired" boons! In this way, our Lord responded and gave comfort to each and everyone including the 'Chaandalaas"! Our Lord entered the Dwaaraka city doing all these actions."

श्रीसुबोधिनीः प्रह्वेति। प्रह्वो नम्रीभावः पित्रादिषु। अभिवादनं ब्राह्मणेषु। आश्लेषो मित्रेषु। करस्पर्शो मुख्यसेवकेषु। स्मितेक्षणानि सर्वत्र। आश्वासनं स्वविरहखेदनिराकरणेन। चकारान्निवेदितदुःखनिकराकरणेन। श्वपाका-
श्राण्डालाः। वराः साधनेनाऽप्राप्या विषयाः। चकारादन्येऽपि विषयः। सर्वदाने हेतुः-विभुरिति ॥२२॥

ननु जीवेभ्यः कथं भगवान् विषयान्प्रच्छति? तत्राऽऽह-

SRI SUBODHINI: A very sincere "humble" person is called as "Prahwa". In this way, our Lord showed great "humility" to His parents and other elders. He prostrated to the Brahmins. To His friends, our Lord shook hands! On very important servants, our Lord gave them auspicious blessings by placing His holy hands on their heads! Apart from this, on all others our Lord blessed them with His vision, coupled with His soft sweet smile!

Our Lord also blessed each and everyone, with the "boons", asked for by them, and comforted each and everyone, with a view to remove the sorrow of His separation. He responded to all, even to the Chaandalaas. He removed the sorrow of everyone. Our Lord gave the "objects and materials" to those, who could not get or attain them, even after much efforts!

In the verse, one more "Cha" (and) is used, the purport of which is that even for those "desires" thought of by each and everyone, over and above the "desires"

expressed, our Lord took care to fulfill them! The reason for such noble and generous "GIVING" is OUR LORD IS ALL CAPABLE – SARVA SAMARTH – OMNIPO-
TENT. HE CAN GIVE EVERYTHING!

Why does our Lord give all these things to the "Jeevas"? Answering this, it is said.

स्वयञ्च गुरुभिर्विप्रैः सदरैः स्थविरैरपि ।

आशीर्भिर्युज्यमानोऽन्यैर्बन्धुभिश्चाऽविशत्पुरीम् ॥२३॥

VERSE 23 Meaning: "The Gurus (teachers) accompanied by their wives, the Brahmins, the old persons and other relatives and all others gave their "benedictions and blessings"! In this way, our Lord Sri Krishna entered the city of Dwaaraka."

श्रीसुबोधिनीः स्वयञ्चेति। स्वयञ्च तैर्मानितः। स्वसम्माननार्थमेव तेभ्यः प्रयच्छतीति भावः। गुरवो विप्रा अन्ये च। विप्राश्च गुरवः अन्ये च। सदरैरिति सर्वत्र विशेषणम्। स्थविरैरन्यैरपि वृद्धैः। आशीर्भिर्युज्यमानः। कर्तृकरणयोस्तृतीये। सन्तोषादभिनन्दनरूपा आशीरन्यैरपि बन्धुभिः कृतेत्याह। अथवा। नूतनतया सम्बद्धैः पुत्रश्वशुरादिभिर्युज्यमानः पुरमविशत्। अत्र क्रियैव सर्वोत्कृष्टेति न व्यावर्तकत्वेन निरूप्यते। केवलं भक्तिप्रधानत्वाच्च स्तोत्रतत्त्वादिनिरूपणम् ॥२३॥

मर्यादास्थितस्त्रीणां कृत्यमाह—

SRI SUBODHINI: All persons welcomed our Lord. Hence, our Lord also desired to give to all of them something. It is our Lord, who has already blessed them with all types of objects and materials. As all these materials have been "blessed" by our Lord, being "blemish free", they will not create any "bondage" for them!

There, were Brahmins, as also the other Gurus

(teachers). The Brahmins were also teachers. Many others had also come. All of them had brought their wives too. There were many older persons also. These older persons gave "blessings" to our Lord. There were other relatives also. The word "Anyā" (others) also indicate the relatives of our Lord's sons like their wives, in-laws and others.

A doubt may arise here. Our Lord's entry into the city has been already told. Hence, why is it that His going along with various others (relatives) etc. and the "blessings" given by elders etc. have all been told now, instead of being told earlier?

Answering this, it is said, that the first entry pertains to our Lord's entry into the "Aanarta" territory. Later the actual entry into the Dwaaraka city is referred i.e. to emphasize, that the entry of our Lord into Dwaaraka was the "best". By entering into the city itself, our Lord's "highest status" (Sarvotham) has been signified. Was it a waste then to sing His "praise"? Answering this, it is said, that in this singing of our Lord's "praise" they all showed their loving Bhakthi to our Lord. All the devotees who sang His "praise" (Stotrams) were filled with sincere and pure "Bhakthi" to our Lord. This is what is indicated.

What did the ladies, who observed strict discipline and rules of conduct (Maryaada) do? This is being told.

राजमार्गं गते कृष्णे द्वारकायाः कुलस्त्रियः ।

हर्म्याण्यारुरुहुर्विप्रास्तदीक्षणमहोत्सवाः ॥२४॥

VERSE 24 Meaning: "Oh Brahmins! Our Lord was coming into the royal path! This is indeed a great festival for those, who wish to have our Lord's

“Darsan”. Due to this, the ladies belonging to the cultured families of Dwaaraka, with a view to attain our Lord’s “Darsan” ascended to the top of their houses (to get His “clear Darsan”).”

श्रीसुबोधिनीः राजमार्गमिति। स्त्रियोऽपि मार्गस्था भगवानपि मार्गस्थ इति दर्शनमुचितमिति भावः। **विप्रा इति** सम्बोधनं भगवता द्वारकायामपि सर्वे मार्गा रक्षिता इति ज्ञापयितुम्। तदीक्षणमेव महानुत्सवो यासाम्। अनेन सर्वाभरणभूषितत्वमन्यदर्शनकृतदोषाभावाश्च निरूपितः ॥२४॥

ननु दर्शनस्य कथमुत्सवत्वम्। नित्यत्वादित्याशङ्क्याऽऽह—

SRI SUBODHINI: There were many ladies, who were on the path, and our Lord was now coming on this path. Thus, it was indeed appropriate for them to get the “Darsan” of our Lord. To emphasize the fact, that our Lord had ensured the safety of all the streets of Dwaaraka, it is said here in this verse, “Oh Brahmins!” — as an addressal. The attainment of our Lord’s “Darsan” was considered by them as a “big festival” (Utsav). There were ladies from highly cultured families, fully bedecked with various types of ornaments. These ladies did not have the “blemish” of seeing other “men”, as they had all come to get the “Darsan”, of our Lord only, fully bedecked! These ladies had ascended to the top of their houses to get a clear “Darsan” of our Lord.

How is it, it is told, that this “Darsan” of our Lord is a great “festival” i.e. what is it’s “basis”? This is being described below.

नित्यं निरीक्षमाणानां यदपि द्वारकौकसाम् ।

न वितृप्यन्ति हि दृशः श्रियो धामाङ्गमच्युतम् ॥२५॥

VERSE 25 Meaning: “Though the citizens of Dwaaraka were used to get the “Darsan” of our Lord, at all times, their eyes never got satisfied fully by having (repeatedly and again and again) the Darsan of our Lord Sri Achyuta, whose divine self is the residing place and refuge of Goddess Laxmi! They never got “tired” either!”

श्रीसुबोधिनीः नित्यमिति। नित्योत्सवत्वाद्भगवतो न भगवद्दर्शनस्य धारावाहिकज्ञानत्वम्। प्रतिक्षणमलौकिकार्थबोधात्। पूर्वपूर्वदर्शनस्य रुच्युत्पादकत्वमेव। न विषयत्वम्। भगवतो विषयत्वाभावात्। रुचिस्तु विषयसामर्थ्यात्। औषधवत्। अत एव न कदापि तृप्तिर्भगवद्दर्शने। दोषात्परमग्रहणम्। यथा महादोषे औषधमपि गृहीतुं न शक्यते। तत्र दृष्टेस्तेजस्त्वाद्विषयदोषेणैव दुष्टता। परमार्थनिर्णये धर्ममार्गे तु कर्तृधर्मसम्बन्धेऽपि। स च विषयदोषो द्वारकावासिनां नाऽस्तीत्याह—**द्वारकौकसामिति।** अनेनैव वा सर्वे दोषा निवारिताः। “**पराञ्चि खानि व्यतृणदि**” त्यौत्पत्तिकदोषो भगवद्दर्शनेन निवार्यते। अनन्यशक्यत्वात्। अन्ये तु द्वारकादिभिरिति निर्णयः। ननु भगवतो रसात्मकत्वादमृतौषधवत्कथं नोभयसाधकत्वम्? तत्राऽऽह—**न वितृप्यन्तीति** विशेषेण न तृप्यन्ति। हि युक्तोऽयमर्थः। यदा हि दृश्यते भगवांस्तदा तृप्ता भवन्ति। द्वितीयक्षणे पूर्वक्षणस्थदर्शनेन रुचेरुत्पादितत्वात्। यद्यपि विषय एव रुचिमुत्पादयति तथापि ज्ञानद्वारेति ज्ञानप्राधान्यम्। ज्ञानन्तु विषयद्वारा तृप्तिं जनयतीति तृप्तौ विषयप्राधान्यम्। अतो विषयाज्ज्ञानं प्रबलमिति न विशेषेण तृप्यन्तीत्यर्थः। दृश इति स्त्रीबहुत्वनिर्देशादप्येकस्माद्भगवद्रूपादवितृप्तिः सूचिता। किञ्च। यदप्येकं रूपमनुभवयोग्यं तदपि श्रियो धामाऽङ्गं लक्ष्म्याः स्थानरूपमङ्गम्। अतस्तया सहितो नाऽन्यस्त्रीणां तृप्तिजनको भवति। किञ्च। स्वस्मिन् प्रविष्टे हि पुरुषे तृप्यन्ति स्त्रियः। तदत्र प्रकृते नाऽस्तीत्याह—**अच्युतमिति।** न विद्यते च्युतं यस्या अतो विषयविचारेणाऽपि दृष्टीनां न तृप्तिसम्भावना ॥२५॥

नन्वज्ञानन्तरदर्शनेन तृप्यन्ताम्। उरःस्थानमात्रं हि लक्ष्म्याः? तत्राऽऽह—

SRI SUBODHINI: In the verse, it is said, "their eyes never got fully satisfied through their "Darsan" of our Lord". Hence, our Lord's "Darsan" was an endless "festival"! Our Lord's divine self (body) is always "supernatural" (Aloukik) and due to this, each and every time, these citizens of Dwaaraka got "supernatural bliss" by getting the "Darsan" of our Lord! Due to this, their "eyes" never got fully satisfied either! The citizens of Dwaaraka got the "Darsan" of our Lord, everyday, even then, their "eyes" never got "filled up". The reason for this was, that our Lord's holy self (body) is the residing place and refuge of Goddess Laxmi. DUE TO THIS, OUR LORD'S DIVINE FORM IS A "FESTIVAL" FOR ALL TIMES! HE GIVES "DARSAN" EVERY SECOND, WITH NEW AND NEWER FORMS! THE "BLISS" OF HAVING HIS "DARSAN" IS ALSO "NEW" EACH AND EVERYTIME! The knowledge and bliss of the first "Darsan" gets erased through the knowledge and bliss of the second one! Like the waves of the ocean get generated in the middle of the ocean, become the cause for the origination of the other waves, and in this way, reaches up to the shore of the ocean! Or the flow of water is always continuing, and the water coming behind becomes the cause for the flow of water in the front! In the same way OUR LORD'S HOLY "DARSAN", EVEN WHEN SEEN AGAIN AND AGAIN, APPEARS TO BE "NEW" EACH AND EVERY TIME! The only difference here, with the two above examples is that, our Lord's second and subsequent "forms" are not caused by the earlier ones! WHY? OUR LORD'S "DARSAN" ENABLES THE DEVOTEE TO GET "SUPERNATURAL" MEANINGS! THERE IS LIMITLESS "BLISS" BUT THERE IS NO FULL

SATISFACTION! The first “Darsan” originates the “desire” for the second “Darsan”! In getting this “Darsan” of our Lord, there is no involvement or need for any objects or materials. Like a “medicine” after curing, generates “taste” (Ruchi), in the same way, on getting one “Darsan” of our Lord, a devotee’s mind never gets filled up with this “Darsan” i.e. A DEVOTEE WANTS MORE AND MORE OF OUR LORD’S “DARSAN”. But, if the disease in the body has become uncontrollable, then, even the medicines will be powerless to arrest the growth of the disease! In the same way, by leading a life of not being devoted to our Lord, the disease of “the lack of Bhakthi” gets increased (i.e. uncontrollable). These persons do not get the benefit of the “Darsan” of our Lord. But the devotees of our Lord at Dwaarakā do not have this type of “blemish”, and due to this, having our Lord’s “Darsan” never filled up their mind!

It is said here by our Sri Mahāprabhuji, that the eyes of the Dwaarakā citizens were brilliant — as it is also said, that the eyes, the sun, the senses and the “form” (Roopam) are not separate from “fire” (Teja — brilliance). Due to this, our Lord has told in the Gita, “IN EACH AND EVERY PLACE MY “TEJAS” (BRILLIANCE AND POWER) ONLY IS PRESENT”. Hence, in the “eyes”, where there is the “brilliance” connected with our Lord, there these “eyes” get great happiness, in getting the “Darsan” of our Lord!

As, all “vision” (eyes) are with the “brilliance” (Tejas), we should certainly deem all “eyes” as brilliant. Why then is there this difference? The difference is due to the “quality” of this “brilliance”. E.g. The “fire” of a Chaandala is also “fire” only. But as this “fire” is

belonging to a wicked person, this "fire" cannot be used to perform "Vedic" sacrifices. In the same way, when ones "eyes" get related to "outside objects", then, this "vision" is called as "externally oriented". At this time, this "vision" does not get liking and happiness through the "Darsan" of our Lord! These "externally" oriented worldly persons regard our Lord, as an "ordinary" person. Due to this, their "vision" gets affected through this "blemish". This "blemish" prevents them from getting the "Darsan" of our Lord. But this "Blemish" is not in the citizens of Dwaarakā; with a view to explain this, it is said, that these devotees lived only in Dwaarakā!

The meaning of the word "Dwaarakā" is "that which shows the way towards the door (Dwaar)". This city of Dwaarakā explains to everyone about our Lord's "Bhakthi" only. To get the "vision and Darsan" of our Lord, is the highest "Bhakthi". All the ways and means to get the "Darsan" of our Lord are present in Dwaarakā. There is no "blemish" of any type in Dwaarakā. Every type of "blemish" has been removed from here.

In the Vedas, it is said, "that the "Darsan" of our Lord cannot be attained through the "senses" (Indriyaas) as these "senses" have not been made to attain our Lord". But, our Lord removes this "permanent blemish" of the senses and now blessed the devotees and their "senses" with His "Darsan". The "senses" by themselves are not capable of attaining our Lord's "Darsan". But our Lord removes this "incapacity" of the "senses", as this "blemish" can be removed only, through the grace of our Lord. No other object or person can remove this "blemish of incapacity"! HERE, OUR LORD HAS REMOVED THIS "BLEMISH" BY HIS "DIRECT MANIFESTATION".

Some may express a doubt here by telling, that our Lord is full of bliss (Rassatmak). Why can't He remove all types of blemish of everyone, through the medicine of His "nectar", and also fulfill totally (Trupti) all the desires of the Jeevas, by giving His "Darsan"? Answering this, it is said, that A SINCERE AND TRUE DEVOTEE'S "VISION" DOES NOT GET FULLY SATISFIED! The devotee, who gets "Darsan" of our Lord becomes "satisfied" for that time only. The "taste" of this "Darsan" makes the devotee ask eagerly for the next "Darsan", and this unbroken chain of "Darsans" goes on and on! DUE TO THIS, NO DEVOTEE OF OUR LORD IS EVER FULLY SATISFIED, AT ANY TIME! This "rule" is applicable to all "worldly" objects also! Here, the citizens of Dwaaraka were having the "Darsan" of our Lord and due to this, their "taste" for His "Darsan" became, all the more intense, with each and every "Darsan"! In fact, it is our Lord, who was creating this "taste" in the mind of His devotee! After knowing and experiencing the "bliss" of our Lord, the "taste" for repeated (permanent) experience, grows more intense! Here the "Jnana" (knowledge) about this "bliss" is being emphasized as important. After knowing the glory and "Mahaatmyam" of our Lord and His "bliss", the devotee always remains "unsatisfied"!

The word "Drisha" is used in the verse to indicate the many "eyes" and one Lord! Perhaps these "eyes" are not satisfied fully, as they are "many" and our Lord is "one" only!

Because our Lord has "one form", it is easy to experience Him. But He is also the residing place and refuge of Goddess Laxmi. He is always with Goddess

through her eyes! The Vedas have declared, that the "face

Laxmi. Hence, all the ladies also never got fully satisfied with this “Darsan” of our Lord! Our Lord is called here as “Achyuta” – the Lord, who has no decline and hence, our Lord is always in a totally “fulfilled” state!

The “residing” place of Goddess Laxmi is only our Lord’s “chest”. Devotees, therefore, can become satisfied by getting the “Darsan” of the other parts of our Lord’s holy form, except the “chest”. A doubt of this nature is being removed through the next verse.

श्रियो निवासो यस्योरः पानपात्रं मुखं दृशाम् ।

बाहवो लोकपालानां सारङ्गाणां पदाम्बुजम् ॥२६॥

VERSE 26 Meaning: “Our Lord’s “chest” is the residing place of Goddess Laxmi! His holy lotus-like face is the “drinking vessel” for the eyes! In whose holy hands, reside the protectors of this Universe, and whose lotus like feet, is the residing place and refuge of our Lord’s loving devotees!”

श्रीसुबोधिनीः श्रियो निवास इति। कोऽपि भागस्तादृशो भगवति नास्ति यो लक्ष्म्यादिर्भन परिगृहीतः तत्रोपरिभागो लक्ष्म्यैव गृहीतः स्थानदर्शनाभ्याम्। तदाह। श्रियो निवासो यस्योरः वक्षस्थलम्। तस्या एव दृशां भगवन्मुखं पानपात्रम्। लक्ष्म्याः स्वरूपे निविष्टत्वाद्भिन्नतया स्थित्यभावाद्भोक्तृत्वाभावाल्लक्ष्मीनयनाभ्यां निर्गता दृश्य एव भोत्रयो जाताः। तासां करणापेक्षया यत्रैव लावण्यामृतं तिष्ठति तदेव करणम्। तत्र मुखस्य पानपात्रत्वं श्रुतिसिद्धम्। “अर्वाग्लिश्चमस ऊर्ध्वबुधमि”ति श्रुतेः। पात्रपदप्रयोगाद्विहितत्वम्। बहूनामेकपात्रत्वात्तासामेव तृप्तिर्दुर्लभा कुतोऽन्यासामिति भावः। तर्ह्यङ्गान्तरे दृष्टिर्निवेश्यतामित्याशङ्क्याऽऽह। सन्ति बाहव आलिङ्गनयोग्याः। परमन्यैः पुरुषैराक्रान्ताः। न च ते दूरीकर्तुं शक्याः। बहुत्वात्। पुरुषत्याच्च। एका स्त्री यत्र निवारयितुमशक्या स्थानद्वयमाक्रम्य तिष्ठति तत्र लोकपालाः कथं शक्याः। आवश्यकाश्च ते। लोकपालत्वात्। तर्हि

REMOVED THIS “BLENDISH” BY HIS “DIRECT
MANIFESTATION”

ततोऽप्यर्वागवयवेषु दृष्टिः पातनीयेत्याशङ्क्याऽऽह—सारङ्गाणामिति। मध्ये येऽवयवास्ते वस्त्रादिभिरेव वेष्टिता दर्शनयोग्या न भवन्ति। अतः परमवशिष्यते चरणद्वयम्। तत्राऽप्येकश्चरण उपरिगतो ब्रह्मादिभिरेव गृहीतो लोकस्थित्यर्थं तत्रैव स्थियो गङ्गाया च गृहीतो ब्रह्माण्डबिले तिष्ठति। अन्यथा जलेन ब्रह्माण्डपूरणेन सर्वनाशः स्यात्। अथाऽवशिष्यत एकश्चरणः। स च बहुभिरक्रान्तः। सारं गच्छन्तीति सारङ्गाः सदाचाराः कर्मनिष्ठाः। पुनश्च—सरतीति सरः। तस्य समूहः सारम्। रससमूहमिति यावत्। अक्षरव्यत्यासेन वा। ते कर्मफलार्थिनो विषयिणो योगिनो वा। पुनः सारं गच्छन्ति जानन्तीति सारङ्गा ज्ञानिनः। पुनः—सार गायन्तीति सारङ्गा भक्ताः पुनः—अरसहितं सुदर्शनसहितं सारं भगवन्तं सुदर्शनं वा कालेन भीताः सन्तो गच्छन्ति गायन्ति वा ते सारङ्गाः सात्वताः। सर्वेषामेकशेषः। समानरूपत्वात्। एवं बहवो बहुविधाः। तेषां पदाम्बुजमेकमाश्रयः। पदत्वादेव ते ततो न गच्छन्ति। समुदायशक्त्या च त एव रसं जानन्ति। अम्बुजत्वात्सर्व एव रसार्थिनः। तस्माद्दृष्टीनां स्वतत्त्वस्थानाभावादतृप्तिर्युक्तेत्यर्थः ॥२६॥

एवं सामान्यतः पुरीं तत्स्थान् भक्तांश्च निरूप्य भगवान् कथं विशेषतया न वर्णित इत्याकांक्षायामुपमानाभावादित्युक्ते भक्तानां बुद्ध्याऽभूतोपमया वर्णनीय इति सिद्धान्तं वक्तुमाह—

SRI SUBODHINI: The purport is that, there is no “part of our Lord’s holy body” which is left without being totally occupied by Goddess Laxmi and others! Goddess Laxmi through her staying in the chest, and her looking upwards to our Lord, has occupied fully, the entire “upper portion” of our Lord’s holy form! She uses, through her eyes, our Lord’s holy lotus like face, as her “drinking vessel”. She always resides with our Lord, and she never gets separated from our Lord! Through her eyes only, she becomes the object of bliss for our Lord. Our Lord has the nectar of His limitless beauty and this is “drunk” by Goddess Laxmi through our Lord’s lotus like face serving as the “vessel” (Paana Paatram). She drinks through her eyes! The Vedas have declared, that the “face

is like a drinking vessel". The "eyes" are many, but there is only one drinking vessel viz. our Lord's lotus like face! Goddess Laxmi, even though, drinks the nectar of our Lord's lotus like face, on a continuous basis, yet, she is not fully satisfied. When this is so for Goddess Laxmi, what would be the fate of all others?

Can the devotees then get bliss, by joining their "vision" with the "other" parts of our Lord's holy body? This is being answered by saying, that our Lord's holy hands can be embraced. A devotee can embrace His holy hands, through his "eyes". But this is also not possible, as His holy hands are already "occupied" by others! Even the "eyes" cannot reach these holy hands! As many "others" have occupied these hands, a devotee cannot also take away this.

When even one "body" viz. Goddess Laxmi cannot be removed from the Lord, how can anyone hope to remove the "protectors" of this world (Lokapaala) from our Lord's holy hands? Their presence is required for the sake of ensuring protection to all the "worlds".

Can a devotee, in view of the above, concentrate on the "lower" parts of our Lord's holy body, and get fully satisfied? This doubt is answered by telling, that all the "middle parts" of our Lord's holy body are covered with His clothes. Hence no one can get "Darsan" of these "middle" parts!

Now, only our Lord's lotus like holy feet remain!
Our Lord had used these "two feet" to measure the entire
Universe, when He took the incarnation as "Vaamana"
and "Trivikrama". When one of His "foot" was seen in the upper worlds, and this "foot" was duly served and worshipped by Lord Brahma and others. This "foot"

remained in these upper worlds only, as our Lord desired to create stability and safety there. The holy Ganges river had served and worshipped our Lord's "foot" in the heavens, and it remains there, on a permanent basis. If this "foot" was not situated in the upper regions, then through the flow of the Ganges river, the entire "Universe" (Brahmaandam) would have got submerged, destroying everything!

NOW, ONLY ONE LOTUS LIKE FOOT REMAINS! Even this "one" holy foot, has been occupied by several other "worlds". This "foot" became the refuge and residing place of devotees, who practice good conduct and perform all "actions" in a disciplined way! Bliss is also called as "Saara". Both the Yogis and those "worldly" persons, who are doing all their "actions" with a view to attain their "desired" results, seek this Holy foot with a view to drink the "nectar" of our Lord's bliss! Here, our Sri Mahaprabhuji has explained the meaning of the word "Saaranga" i.e. those who imbibe the "Saara" (bliss) of our Lord are called as "Saaranga" or Bhakthas! In the same way, the word "Sara" also denotes the "Sudarsana discus" of our Lord! As our Lord has got this "Sara" (discus), He is called as "Saara" (the truth and bliss).

The "Sudarsana discus" is of the form of "time" (Kaalarooopa). Those who, being afraid of "time" sing the praise of the "Sudarsana discus" are also called as "Saaranga". All such devotees have one type of attitude or "Bhaava" of total Bhakthi to our Lord!

BUT ALL OF THEM HAVE ONLY "ONE" LOTUS LIKE "FOOT" OF OUR LORD! On this holy "foot" reside all the Jnanis, Yogis, those disciplined in actions

(Karma) and the Bhakthas of our Lord. These Mahaatmas never go away elsewhere, after giving up the refuge and safety of our Lord's holy "foot"

The word "Saaranga" means also the "bees" (Bhramara). Only a honey-bee is able to realize and absorb the honey inside the lotus flower! Hence, true devotees of our Lord are desirous to attain only the "bliss" of the lotus like foot of our Lord! These Bhakthas, being not independent, never get fully satisfied or fulfilled!

In this way, after describing in an "ordinary" way, the city of Dwaaraka and its citizens, our Sri Mahaprabhuji asks a question. "Why there is no special and detained description, about our Lord at all? When a devotee becomes eager to know, it is said, that A SPECIAL DESCRIPTION ABOUT OUR LORD CANNOT BE DONE, AS NO OTHER EXAMPLE IS THERE, COMPARABLE TO OUR LORD! Even then, the "Bhakthas" have used their intellect and have described our Lord with "never-heard-before" wonderful examples. This is sustained, through the next verse.

सितातपत्रव्यजनैरुपस्कृतः प्रसूनवर्षैरभिवर्षितः पथि ।

पिशङ्गवासा वनमालया बभौ घनो यथाऽर्कोऽपचापवैद्युतैः॥२७॥

VERSE 27 Meaning: "Our Lord was seen with the white umbrella over His head! On both the sides, "fans" were being waved! On the way, (the streets) there was shower of flowers. Our lord Sri Krishna had worn the yellow "Peetambara" dress. He was seen with the garland of 5 forest flowers (Vanamaala). He was looking in this way, wonderfully brilliant! With all this illuminated beautification, our Lord Sri Krishna re-

sembled a thick blue cloud, made brilliant with the sun, the moon, the lightning and the rainbow!”

श्रीसुबोधिनी: सितातपत्रेति। सितातपत्रं च व्यजने च सितातपत्रव्यजनानि प्रसूनवर्षैः सर्वतः प्रवृत्तः। प्रसूनभेदात्पुरुषभेदाद्वा बहुवचनम्। पीताम्बरं नित्यमपि रूपवद् वर्णनायां हेतुत्वेन निरूप्यते। वनमालया उपलक्षितः सहिती वा। एवं सर्वसामग्र्यां सत्यां वनमालयैव बभाविति वा। यथा मध्ये नीलो मेघो भवति। उपरि सूर्यः। परितो द्वौ चन्द्रौ लोलौ। स्थिरा विद्युत् कटितटे। इन्द्रधनुर्द्वयमुभयतो मिलितम्। तदा भगवानिव भवेदित्यभूतोपमा॥२७॥

एवं वर्णनां समाप्य सम्बन्धिनां स्नेहातिशयमाह—

SRI SUBODHINI: There was the “white umbrella” in the upper side and on the sides, fans were waved with a view to create “wind and cool breeze”! From all the four sides, there was shower of flowers. Our Lord was wearing His Peetambara dress, and also the “Vanamaala”. In this way, our Lord was looking very beautiful and attractive. The flowers were of many types. Alternatively, here the word used is “flowers” (plural), as so many persons were showering the flowers on the Lord! Our Lord’s Peetambara dress is “eternal” in nature (Nithya). But it is now explained as an “object” with a “form”!

Our Lord had worn the garland of “Vanamaala”. With this, and along with all other ornaments and embellishments, our Lord looked very beautiful. Like the blue cloud surrounded by the sun in the upper portion, on the two sides having the wavering moon and in the middle it is well-lit through “lightning” — Our Lord Sri Krishna now was seen, so very beautiful, like this blue cloud. In this way, our Lord Sri Krishna, has been described with wonderful examples. It has been said in the scriptures, that for all things for which there is no “comparison” (i.e. incomparable), usually, the poets

explain this, in a truthful way, comparing it to an unheard of example, or an example which is totally wonderful!

After ending this description, the intense love of our Lord's relatives is being explained.

प्रविष्टस्तु गृहं पित्रोः परिष्वक्तः स्वमातृभिः ।

ववन्दे शिरसा सप्त देवकीप्रमुखास्तदा ॥२८॥

VERSE 28 Meaning: "Our Lord Sri Krishna entered into the house of His parents and His mothers embraced our Lord with great affection. At this time, our Lord greeted them by fully prostrating to His seven mothers including mother Devaki."

श्रीसुबोधिनीः प्रविष्ट इति। तुशब्दः पूर्ववर्णनां व्यावर्तयति। **पित्रोरिति।** मातृत्वेन सर्वा मातर एकाः। अपृथग्धर्मशीलत्वात्। सर्वासां पितुश्चैकं गृहम्। भेदे कारणाभावाच्च। प्रवेशमात्रेणैव भगवत्क्रियातः पूर्वं ता एव परिष्वङ्गादिकं कृतवत्य इत्याह—**परिष्वक्त इति।** "ये यथा मां प्रपद्यन्त" इति वाक्यान्मातृः प्रति बालक एव प्रतिभाति। भगवद्धर्मापेक्षया लौकिकधर्मस्य वहिरङ्गत्वान्नमस्कारापेक्षया परिष्वङ्गः प्रथमः। **स्वमातृभिरिति** पितुरपि मातरः सन्ति। अतः स्वमातृभिरित्युक्तम्। सप्त देवकीभगिन्यः। एकादशाऽपराः। एकजातासु कन्यासु एकस्मै वराय बहूनां दानमपृथग्धर्मशीलत्वेनैव वरस्य। कन्यानां च तदैव पत्नीत्वम्। अन्यथा नाऽर्द्धत्वम्। "यास्ते शीलमनुव्रता" इति वाक्यात्। अयमेव हेतुः पतिबहुत्वेऽपि। अत एव देवकीप्रमुखाः सप्त एकस्वभावान्मातर इत्युच्यन्ते। एकदा सर्वा ववन्दे। **शिरसेति** भगवद्धर्मत्वम् शब्देन सर्वासां सकृद्वन्दनं सम्भवति न तु कायिकम्। अतः शिरसा। तदेति भगवद्धर्मप्राकट्याय ॥२८॥

नमस्कारानन्तरं भगवति बालत्वमेव प्रकटमिति बालकपुत्रे यत्कर्तव्यं तच्चक्रुरित्याह—

SRI SUBODHINI: The house of both Sri Vasudeva and our Lord's "mothers" was one and the same only.

This was because all the wives of Sri Vasudeva had one attitude or “Bhaava” towards our Lord and to each other. All the wives of Sri Vasudeva had the same attitude of being the “mother” of our Lord.

Our Lord entered into this house. Before the Lord could do anything, all the mothers got up, and embraced our Lord through their loving arms. In the Gita, our Lord has said, “He who desires to worship Me, in a particular form or desires to understand Me, I too respond to this devotee in the same way”. Our Lord, considered Himself still as a “boy” only to all these “mothers!”. These mothers at first prostrated to our Lord, and then only embraced Him.

Sri Vasudeva had 18 wives. 7 were the sisters of mother Devaki and 11 were others. These 7 sisters were of the same “attitude” (Bhaava). Our Lord prostrated to all of them once, through His head i.e. fully prostrated Himself! Our Lord was able to do this “prostration” to His mothers, being the Lord of the Universe, by doing one “prostration” (i.e. it looked as though He has done prostrations to each one of them separately). In the verse, the word “Tada” (that time) indicates this.

After prostrating to them, our Lord manifested His “boyish” nature. Now, a description is done on the rise of the attitude of “mother-child” among them—as follows.

ताः पुत्रमङ्गमारोप्य स्नेहस्नुतपयोधराः ।

हर्षविह्वलितात्मानः सिषिचुर्नेत्रजैर्जलैः ॥२९॥

VERSE 29 Meaning: “Due to intense love, milk was flowing out of their bosom”; through indescribable joy they had all become overwhelmed! All the mothers

now made our Lord Sri Krishna sit on their laps and drenched Him with copious flow of tears from their eyes.”

श्रीसुबोधिनी: ता इति। सर्वा एव पुत्रमङ्गमारोप्य बालकस्नेहस्नुतपयोधरा जाता। न तु तस्य पयसः कश्चन विनियोगो जातः। भगवतो महत्त्वं प्रौढत्वं जानन्त्योऽपि हर्षेण विह्वलितात्मानः। पूर्वसंस्कारस्य दृढत्वात्। नेत्रजैर्जलैः शिखाः सिषिचुः ॥२९॥

भार्याणामवस्थामाह—

SRI SUBODHINI: All the “mothers” placed our Lord in their “lap”, and due to their intense love for our Lord, milk from their bosom began to pour out! Of course, there was no use for this milk! By just getting aware, that our Lord had grown into adulthood, all of them got so much overwhelmed. They had evergreen memory about the nature of our Lord’s childhood. Even now, they were remembering all of them vividly. All of them shed tears of joy, and drenched our Lord’s head with this.

The mind of the “wives” of our Lord is being described below.

अथाऽविशत्स्वभवनं सर्वकाममनुत्तमम् ।

प्रासादा यत्र पत्नीनां सहस्राणि च षोडश ॥३०॥

पत्यः पतिं प्रोष्य गृहानुपागतं

विलोक्य सञ्जातमनोमहोत्सवाः ।

उत्तस्थुरारात्सहसाऽऽसनाशया—

त्साकं व्रतैर्व्रीडितलोचनाननाः ॥३१॥

VERSES 30 and 31 Meaning: “Our Lord Sri Krishna entered His palace, which was equipped to fulfill all the desires of everyone! There were 16,000 palaces provided for each one of His consorts!” (30)

“On getting the “Darsan” of their Lord, who had come back from a distant place, the wives of our Lord felt as though a great festival is being celebrated! All these wives were observing “vows” and not dressed themselves (bedecked) all this time, due to our Lord’s journey, outside the Dwaaraka city. Now, on hearing about our Lord’s return, all of them got up from their seats and got very bashful (on getting the “Darsan” of our Lord).” (31)

श्रीसुबोधिनीः अथेति। एकस्मिन्नेव भवने विश्वकर्मणा षोडशसहस्रं प्रासादाः कृताः स्वचातुरीख्यापनार्थम्। अत एवाऽनुत्तमम्। न विद्यते

उत्तमं यस्मात्। सर्वे कामा यस्मिन्। सर्वकामनापूरकपदार्थसद्भावो यस्मिन्वा। यथा मातृषु पुत्रत्वेन स्वयं प्रविष्टस्तथा पत्नीष्वपि प्रविष्टः पतित्वेन। न प्रभुत्वेन। अतस्तासां साधारणपतित्वेन कृत्यं युक्तम्। दूरादागच्छन्तं पतिं विलोक्य सम्यक् जातो मनसि महानुत्सवो यासाम्। आरात् दूरादेवोत्तस्थुः। सहसेति न सावधानभूताः। यथैव स्थितास्तथैवोत्तस्थुः। देह आत्मा च आसने चिन्तायां निमग्नौ स्थितौ। तदिदानीं द्विरूपा आसनादाशयादप्युत्तस्थुः। परं व्रतानि स्थितान्येव। विशेषालङ्काररहितत्वादिति भावः। अत एव ब्रीडया मुकुलितानि लोचनाननानि यासाम् ॥३०॥३१॥

ताभिः कृतां भगवत्पूजामाह—

SRI SUBODHINI: In one huge palace only, Viswakarma had made, with a view to exhibit His capacity and expertise, 16,000 houses. There was no other palace equal to the beauty and grandeur to this palace. Every type of desire could be fulfilled inside this palace, as every object of one’s desire was available here! Our Lord Sri Krishna entered into this palace.

Our Lord entered here as their “husband” only and not as the Lord of the Universe! On getting our Lord’s “Darsan”, even from a distance, all the wives felt the joy

and bliss of a great festival! Each of them got up from their particular state. No sooner our Lord had come, their "body" and "Aatma" now got out of their inner mind. They had not bedecked themselves with special dresses or ornaments. As our Lord had gone out of the city, they had observed vows and did not adorn themselves with beautiful dresses and ornaments. But no sooner they heard about the arrival of our Lord, as they did not get enough time to bathe and clean/adorn themselves, they got bashful and with closed eyes, their faces were seen looking towards the ground (down)!

A description of the "worship" done by them to our Lord is being described as below.

तमात्मजैर्दृष्टिभिरन्तरात्मना दुरन्तभावाः परिरिभिरे पतिम् ।
निरुद्धमप्यास्त्रवदम्बु नेत्रयोर्विलज्जतीनां भृगुवर्यं विक्लवात् ॥३२॥

VERSE 32 Meaning: "These wives of our Lord, whose love for our Lord can never be surpassed, now embraced our Lord, who had come back to their homes, through their sons, through their eyes and through their inner "Aatma"! Oh sage Sounaka! The tears of their eyes began to be shed, through the intensity of joy and bliss."

श्रीसुबोधिनी: तमात्मजैरिति। तमागच्छन्तमेव। ताः सर्वा युगपदेव कायेन मनसा चाऽऽलिङ्गनं कृतवत्यः। तत्र प्रकारभेदमाह—
आत्मजैर्दृष्टिभिरन्तरात्मनेति। पुत्रान् हस्ते प्रयच्छन्त्य इव निकटसम्बद्धाः कायेन परिरिभेरे। तथा—दृष्टिभिः। दृष्टिं दृष्ट्या योजयन्त्यः परिरिम्भणभावोद्गरणेन अलसवलितादिभिः परिरिभेरे। अन्तरात्मना। भगवति प्रविष्टेन मनसा च परिरिभेरे। तासां परिरिम्भण एव मनोरथः समाप्तः। न बाह्यं कृत्यं कृतवत्यः। तत्र हेतुः—दुरन्तभावा इति। दुष्टः अन्तो यस्य। भावस्त्वान्तरः। तस्मिन्नि समाप्ते बहिः क्रिया भवति। स च पानापनोदनावधिः। अतो वैक्लव्यान्मानापनोदनात्पूर्वमेवाऽश्रु समागतम्। तन्मानवतोभिर्निरुद्ध-

मप्यास्त्रवदोषत्सुस्त्राव। ननु मानवतीनामेतदनुचितम्। तत्राऽऽह। हे भृगुवर्य।
भगवन्माहात्म्यादित्युक्तं भवति। प्रत्युत तासामेव वैक्लव्यं जातम् ॥३२॥

एवं तासामतिभावं भगवति निरूप्याऽऽश्चर्यमिति शङ्कायां हेतुमाह—

SRI SUBODHINI: When our Lord had entered His palace, each of His wives got up immediately. They now began to see our Lord through their mind and body. They brought their very young children and gave them to our Lord! In this way, they met our Lord, through their sons. They all came near to our Lord and met Him, in this way, through their body. Some others joined their eyes with those of our Lord, and expressed their inner joy of embracing our Lord. In this way, all of them, through various ways, were seen “embracing” our Lord. Some embraced Him, through their mind and got fulfilled. They did not exhibit their love through “outside” actions.

Our Lord had come back after a long time. Hence all these wives had kept their feelings of love inside themselves and till our Lord removes these “feelings of hurt”, these wives will behave in this way only. A very queer thing happened now — that before our Lord’s efforts to assuage their feelings, they had tears in their eyes! Though, they tried their best to stop the tears from flowing out, they could not succeed, as some tears did flow out!

The addressal of “Oh sage Sounaka” is meant to convey that, “Oh sage Sounaka”, you are born in the family of Bhrigu! whose family is glorious and great! Sage Bhrigu had experienced the glory of our Lord, and sage Sounaka was the “best” among the family members of Bhrigu’s family. Hence, “Oh sage Sounaka! You too are aware of the glory of our Lord’s greatness!” Due to the glory of our Lord only, these wives began to shed tears

of joy! As wives of the Lord, it was necessary for them to control their tears, but due to their intense love for our Lord, they were very unhappy and anxious, due to the long separation from our Lord!

They had intense love for our Lord. after describing this, it is said, that those who lived with our Lord, always, also felt the increase in the intensity of their love for our Lord. Is this not wonderful? This is being explained further.

यद्यप्यसौ पार्श्वगतो रहोगतस्तथापि -

तस्याऽङ्घ्रियुगं नवं नवम् ।

पदे पदे का विरमेत तत्पदाच्चलाऽपि यच्छीर्ण-

जहाति कर्हिचित् ॥३३॥

VERSE 33 Meaning: “Though our Lord stayed with them only, enjoys their company individually and alone, even then, they all felt that our Lord Sri Krishna’s holy feet were always new! Everyone of the them felt refuge and rest, each second, through the holy feet of our Lord! Though Goddess Laxmi is wavering by nature, she could never think of giving up the refuge of the lotus feet of our Lord!”

श्रीसुबोधिनी: यद्यप्यसाविति। यद्यपि रोदनमनुचितम्। वस्तुनोऽलाभे तद्भवति। स च पार्श्वगतः। तत्राऽप्येकान्ते। भावनानुसारेणैव भगवता कृतत्वात्। तथापि तस्याऽङ्घ्रियुगं नूतनम्। तासां हि मनोरथश्चरणद्वयहृदये स्थाप्यमिति। स चाऽत्यन्तं रसाविर्भावे बन्धादिभिर्जाते कर्तुं शक्यः। प्रथमं च भक्त्या धर्मेण वा लोकतो वा चरणक्षालने कृते संवाहने च कृते पूर्वोक्तो भवति। ततश्च भगवतश्चरणारविन्दस्य नित्यनूतनत्वात्प्रथमक्रिययैव जन्मसमाप्तिः। अतो रोदनमुचितमित्याह। पदे पदे क्षणे क्षणे प्रतिपदं वा नूतनादपि नूतनमेव। अतः का वा स्त्री मनोरथपूर्त्यभावात्सकृदपि विरता भवेत्। अथवा। तत्पदाद्भक्तिविषयात्प्रथमसेवातो विरता भवेत्। तदा ह्यग्रिममनोरथारम्भः। अतो

रोदनमुचितमिति भावः। अत्राऽर्थे निदर्शनमाह—चलाऽपीति। वस्तुतः श्रीश्चला। तथाप्येकस्मिन् कार्ये समाप्तेऽन्यत्र गच्छेत्। तद्भगवत्येकमपि कार्यं न समाप्नोति। नित्यनूतनत्वात्। अतो भगवन्तं कदाचिदपि न जहाति ॥३३॥

यथैवम्प्रकारेण लक्ष्मीमन्याश्च भार्या अपरिसमाप्तकार्या एव स्थापयति। ताश्च न जानन्ति। एवमेव भूभारहरणार्थं प्रवृत्तो भगवानेकक्रिययैव मध्येऽसमाप्तया कार्यं सामापितवानित्याह—

SRI SUBODHINI: Proud women do not weep (i.e. it is not proper). A human being can weep when he does not attain the desired object. BUT OUR LORD, LIVED WITH THEM AT ALL TIME, AND THAT TOO, ON “ONE TO ONE” BASIS! Hence, for these wives to weep was not proper. Even though, our Lord lived with them at all times, all of them felt that the Lord’s lotus like feet were always “new”! They all felt, that they should carry the holy lotus feet of our Lord, into their heart! Great bliss ensures only on enjoying the company of our Lord, and all their desires also got fulfilled. They all washed the holy feet of our Lord, in the worldly way, through their Bhakthi and as a “duty”! But all of them now felt that the Lord’s holy feet was “new” at all times! In this way, the service and worship of our Lord’s feet went on forever! As every time, the holy feet of our Lord looked “new”! In this way, the entire life gets completed by performing the service and worship of our Lord! Through the performance of this continuous service, they never got any time for the fulfillment of their desires. Due to this, their “weeping” now is indeed appropriate. Clarifying this further, it is said that, how can any wife of our Lord get tired by doing service and worship of His lotus feet, which are seen as “new” every time!

Even after fulfilling their innermost desires, none of our Lord's wives found peace and rest! Our Lord's lotus feet is of the nature of "Bhakthi", and there can never be an "end" to Bhakthi and love to our Lord! In this way, these "wives" never got "rest" from their service and worship! Due to this, there was no time left for fulfillment of their subsequent desires too. Hence, they all wept for this, and this is indeed appropriate!

An example is given here. Goddess Laxmi is known for her "wavering" nature. Even then, she never leaves our Lord. As our Lord's lotus feet is always "new", Goddess Laxmi has not yet completed her service and worship of our Lord's holy feet! Due to this, she has never left our Lord's lotus like feet, even for a second!

As the "tasks" of both Goddess Laxmi and our Lord's "wives" continue to remain incomplete, our Lord had left them like this. But these wives did not understand that our Lord also had kept Himself in a state of "incomplete" (of His tasks). Our Lord, who was engaged in the task of removing the burden of this earth, it is said, that, he now completed all His "unfinished" tasks, through one "single" action — as per the next verse.

एवं नृपाणां क्षितिभारजन्मनामक्षौहिणीभिः परिवृत्ततेजसाम् ।
विधाय वैरं श्वसनो यथाऽनलं मिथो वधेनोपरतो निरायुधः॥३४॥

VERSE 34 Meaning: "Our Lord made the wicked kings, who were supported by "Akshowhinis" of armies, and who were a "burden" for this earth, fight with each other, and destroyed them in such a way, like a bamboo fire burns away the entire forest! Our Lord's incarnation had happened only for the purpose of removing the burden of this earth. He now became peaceful, without wielding any weapon."

श्रीसुबोधिनीः एवं नृपाणामिति। यथा स्त्रियः स्वयमेव तिष्ठन्ति क्षणान्तरकार्यार्थं न प्रार्थ्यन्ते। एवं भूभारहरणे प्रथमकार्ये समारब्धेऽन्तिमपर्यन्तं तदेवाऽनुवर्तते। यथा प्रथममग्निसम्बन्धे सर्वदाहपर्यन्तं स्वयमेवाऽनुवर्तते। एवमयमद्भुतकर्मा न लोकसदृशः। भूभारार्थं जन्म येषाम्। स्वतः कार्यं भूभारजननम्। तत्राऽप्यक्षौहिणीभिः अक्षौहिणीसङ्ख्यासेनाभिः परिवृत्तं द्विगुणीभूतं तेजो येषाम्। तत्र भगवत्कार्यमाह। **विधाय वैरम्।** मिथो वैरं विधाय। तस्य वैरस्य सामर्थ्यमाह—**श्वसनो यथाऽनलमिति।** वायुर्निमित्तम्। अग्निरेव दाहकः। स तु वंशघर्षणेन जातः सर्वं दहति। तथाऽयमपि मिथो वधेन सम्पन्नेनोपरतः। मिथो वधं कृत्वोपरत इत्यर्थः। जीवत्सु तेषु नोपरमेदिति भावः। **निरायुध इति।** निर्गतान्यायुधानि यस्य। तस्य ह्यन्योन्यमेवाऽऽयुधम्। अग्नेरिन्धनमिव ॥३४॥

एवं सर्वसंहर्ता भगवान्महानयमद्भुतकर्मा। तस्य सर्वं कार्यं समाप्तम्। अतः परं भक्तोद्धारकभागवताधिकारिदेहनिष्पादनमवशिष्यते। तदुत्तरत्र वक्ष्यते। मध्ये तस्य विरुद्धधर्माश्रयत्वं वक्तुं शृङ्गारक्रीडामाह—

SRI SUBODHINI: When the ladies are engaged in one type of action, then, there is no necessity to tell them again about the same task! In the same way, our Lord got engaged in the task of removing the “burden” of this earth and till it was finished, He got engaged in this task only. Like the fire, which gets started in a bamboo grove destroys the entire forest. i.e. till the entire bamboo jungle is burnt to ashes! **OUR LORD DOES ONLY WONDERFUL TASKS, AND HE IS ENGAGED ALWAYS IN THIS TASK BY HIMSELF!**

The wicked kings were born only as a burden of this earth. They had become powerful through their “armies”. What was the task of our Lord among these wicked and powerful kings? The answer is given by telling, that our Lord created enmity among themselves. They hated each other so bitterly like fire, which burns

up everything. This fire gets originated through the bamboo shoots scratching against each other and later the entire forest is burnt through this fire! In the same way, our Lord created divisions among these wicked kings and destroyed them, by making them fight against each other. Our Lord could never get any "rest" till these wicked kings were alive. Fire uses wood pieces as its weapon. In the same way, each of the king became a weapon to kill another king! When every one of the kings had been destroyed, then our Lord gave up all His weapons. Our Lord indeed had remarkable and wonderful prowess in destroying all these kings and in this way, He completed His task!

In this way, our Lord of wonderful deeds destroys everyone. Our Lord had completed all His tasks in this connection. Our Lord now desired to bless the devotees of our Lord, who are the deserving devotees of Sri Bhagavatam. This will be told later. In the middle (i.e. for now), our Lord's nature of having "opposing natures" is being explained, by the description of His "loving" Leelas — as per the following verse.

स एव नरलोकेऽस्मिन्नवतीर्णः स्वमायया ।

रेमे स्त्रीरत्नकूटस्थो भगवान् प्राकृतो यथा ॥३५॥

VERSE 35 Meaning: "Through the aid of His own "Maya" power, this very same Lord of the Universe, Sri Krishna, like an ordinary male controlled by his nature, began to confer His bliss on His wives, by remaining with them. Our Lord is the "Kaalaatma" (of time), who destroys everything. Hence, He also, symbolizing this factor of "time" (Kaala) now manifested Himself with a "human" form!"

श्रीसुबोधिनीः स एवेति। स एव संहारक एव कालात्मा। भक्ष्येषु नरेषु स्वयमपि तद्रूपेणाऽवतीर्णः। यथा कोऽपि न जानाति तथा स्वमायया मारणनिमित्ते स्त्रीरत्नकूटे सुन्दरस्त्रीसमूहे स्वयमेव विद्यमानो भगवांस्तद्विशमनापन्नः प्राकृतवद्रतिं कृतवान्। यावद्रसे न प्रविष्टस्तावत्तस्य रसं न जानातीति कामशास्त्रम्। स्ववशे स्थितिस्य न रस इति ॥३५॥

एवं भगवत्कृत्याऽङ्गीकृता ग्लानिर्न दोषायेति न्यायेन भगवद्रमणम्। न तु विषयधर्मेण तथात्वामिति प्रतिपादयितुमाह—

SRI SUBODHINI: He is the Lord, who is the destroyer of everything as “Kaala” (time). A human being is the “food” for “Kaala” (time), yet our Lord manifested Himself in this human form! No one could unravel the mystery of His taking the human form, through the power of His “Maya” power. He had ordered His “Maya” power and manifested Himself as a “human” being, only with a view to destroy the burden of this earth in the form of the wicked kings! He showed Himself in such a way, as though, He is only an ordinary person! He acted as though He was attracted to and controlled by His very beautiful “wives” and lived like an “ordinary” person! As it is said, that “bliss” can never be realized, unless a person passes through this, our Lord also, engaged Himself in the conferring of bliss on His wives, like any other person of the world!

In this way, our Lord, through His own will and desire came under the control of His “wives”! He accepted them through His own will only — not due to any “blemish” or “weakness” in Him! Our Lord enjoyed the company of His wives as per “Dharma”! Our Lord, of course, never gets under the control of material pleasures and objects. In this relationship with His wives, our Lord never ever was under the control of the pleasures

of the senses or objects. This is being specifically explained through the following verse.

उद्धामभावपिशुनामलवल्गुहास-

ब्रीडावलोकनिहतो मदनोऽपि यासाम् ।

सम्मुह्य चापमजहात्प्रमदोत्तमास्ता,

यस्येन्द्रियं विमथितुं कुहकैर्न शैकुः ॥३६॥

VERSE 36 Meaning: "These wives, out of intense love, could never make our Lord, Sri Krishna to be controlled, through their wavering "senses", through their most beautiful alluring smiles, looking at Him with bashful eyes etc. The Lord of cupid Himself got, in turn, infatuated through the ineffable beauty of our Lord and gave up his bow of flowers! (which he uses to allure everyone). In this way, all these best and most beautiful ladies could never disturb or agitate the "senses" of our Lord!"

श्रीसुबोधिनी: उद्धामेति। यद्यपि स्त्रियोऽतिसमर्थास्तथापि भगवन्मनो जेतुं न शक्ताः। तासां सामर्थ्यमाह। उद्धामस्त्यक्तशृङ्खलो यो भावः। लज्जाभयादयो दामानि। तदभावे उद्धामत्वम्। तस्य पिशुनः सूचकः अमलो वल्गुर्यो हासः। अज्ञापनीये ज्ञापयतीति पिशुनत्वम्। असमये अस्थाने च। एवमपि सन्नमलः स्वाभाविकत्वाद्निर्दुष्टः स्वच्छो वा। सूचितस्य हितकरणात्। तत्र सामर्थ्यम्। **वल्गुः** मनोहरः। पुरुषस्य मनो हरतीति। एतादृशो हासः प्रथमं प्रवृत्तः। ततः कार्यानन्तरं ब्रीडा। स्वतः प्रवृत्तत्वात् ततः स्ववञ्चितत्वसूचकदर्शनम्। तेनाऽपि निहतो मदनः **कन्दर्पः** सर्वव्यामोहनार्थं प्रवृत्तो दृष्टिबलं ज्ञात्वा स्वयं चापमजहात्। मत्कार्यमेता एव करिष्यन्तीति किं चोपेनेति। यत्र मामपि मोहयन्ति तत्र कथमन्यो न मुग्धो भवेदिति। एवं कामादप्यधिका कामपृतना ता एवैता भगवत्स्त्रियः। अथापि यस्य भगवत इन्द्रियं मनो विमथितुं वशीकर्तुं कुहकैरनेकविधकपटैः न शैकुः न समर्था जाताः दृष्टिमात्रेणैव मदनो जितः। कुहकैरपि तस्य मनो जेतुं न शक्ता इत्यर्थः। पितामहत्वाद्युक्तमिति भावः ॥३६॥

एवमपि स्वयं पराजिता अशक्ता अप्यज्ञानात्स्वधर्मं भगवत्यारोपयन्तीत्याह—

SRI SUBODHINI: Though the wives of our Lord were all-capable, they were not efficient or capable of winning the ‘mind’ of our Lord. with a view to tell this, a description of their “capacity” is being done. Their “Bhaava” (attitude of love towards our Lord) had crossed all types of limitations! They were not bashful, nor afraid either! They now indicated all this through their conduct. They had a very peculiar “smile” (Pisuna) — “Pisuna” means that sort of “behavior” which is capable of conveying an “idea or information”, which is appropriate without seeing the place or time”. In spite of all this, all the wives of our Lord were pure and blemish free! As this “purity” was their “very nature” (Swabhaava), there is no blemish attached to them. Their “smile” was pure and always beneficial. This “smile” was capable of attracting and enrapturing the mind of our Lord. This “smile” after achieving its desired result, converted itself into “bashfulness”. The Lord of cupid “Kaamadeva” also had put his “weapon” (web of desire). The Lord of cupid (Kaamadeva) is created by our Lord, only with a view to create “infatuation and desire” in the minds of everyone. BUT THE LORD OF CUPID HIMSELF GOT “INFATUATED” NOW. Having understood the power of the eyes of the wives of our Lord, the Lord of cupid gave up his “arrows”, as his power became ineffective in the presence of our Lord! The Lord of cupid thought, that he need not do anything, as his task of infatuating the Lord will be done by the wives of our Lord only. Thus, he thought that he need not now

carry his bow of flowers! Thinking like this, he gave up his bow. He thought, "I am used to create "infatuation" in the mind of everyone. But today I myself have got infatuated. What is then, to wonder, that the Lord is able to infatuate everyone else?"

It is said that, the "army" of the Lord of cupid is stronger than the Lord of cupid himself! Here, our Lord's "wives" represented the "army" of Lord of cupid. But, these "wives" were unable to conquer the mind of our Lord, even through their clever forays! In fact, our Lord had won over the Lord of cupid, just, through His "vision" only! How can anyone hope to bring under his control the mind of our Lord, with such frivolous antics? Or through clever tactics? Why? BECAUSE OUR LORD SRI KRISHNA IS THE "GRANDFATHER" OF LORD OF CUPID! From our Lord Sri Vaasudeva, the Lord of cupid was born as Pradhymna! In this way, our Lord became the "grandfather" of Lord of cupid!

In this way, having got "defeated", the wives of our Lord were not capable to "win" over our Lord (i.e. control Him). but through their "ignorance" (Ajnana) they now "aver" about their "control" over our Lord! — through the next verse.

तमयं मन्यते लोको ह्यसङ्गमपि सङ्गिनम् ।

आत्मौपम्येन मनुजं व्यापृण्वानं यतोऽबुधः ॥३७॥

VERSE 37 Meaning: "These wives of our Lord, however, thought that our Lord was indeed attached to the "world" (i.e. having all types of desires and attachments like any other human being), though our LORD REMAINS ALWAYS UNATTACHED! On seeing our Lord conducting Himself like all other persons, these

wives began to think, that our Lord Sri Krishna was like any of them only! (i.e. human). All this happened due to their utter ignorance!”

श्रीसुबोधिनी: तमयमिति। लोको भ्रान्तोऽसङ्गमपि भगवन्तं सङ्गिनं मन्यते स्वदृष्टान्तेन। भगवान् सङ्गी। विषयसहचरितात्मत्वात्। देवदत्तवत्। इत्यनुमानेन उपाध्यग्रहणसहितेन भगवन्तमपि सङ्गिनं मन्यते। तत्र विचारकाणामप्युपाध्यग्रहे हेतुः—**मनुजं व्यापृण्वानमिति।** आत्मानं मनुजं यथा लोको मन्यते तथा विशेषचेष्टाकर्तारम्। अतस्तात्पर्यापरिज्ञानादज्ञत्वादिबोधने विद्यमाने उपाधौ जीवत्वरूपे तदज्ञानाच्च तथा मन्ता अबुध इत्यर्थः ॥३७॥

ननु बोधनक्रियाया यथा ज्ञानजनकत्वं तथा स्वाश्रयस्य निकृष्टत्वसम्पादकत्वमपि। लोके तथैव व्याप्तेः। **अज्ञानादिकं जीवत्वसमानाधिकरणम्।** दोषजन्यत्वात्। मूर्च्छादिवत्। इति निष्प्रत्यूहानुमानेन जीवत्वमपि ज्ञापयति। भ्रमजनकत्वेन प्रतारकत्वाच्च जीवत्वम्। न च जीवत्वे प्रतारणं व्यर्थमिति वाच्यम्। मुक्तजीवानामपि तथा करणदर्शनात्। स्वबन्धभयादेव तत्र तथा करणं दृश्यते नाऽन्यथेत्येवमाशङ्क्य जीववैलक्षण्यं वदन् विषयसम्बन्धस्य न जीवत्वबोधकत्वमित्याह—

SRI SUBODHINI: This world is in “delusion” — that they regard our Lord, who is always “unattached”, as a “human” being full of attachment! The wives of our Lord now give the example of themselves only, in this context. They say, that the Lord is FULLY ATTACHED! They began to regard our Lord as attached to sense objects and its enjoyments, like any other “human” being! In this way, they regarded our Lord as an ordinary human being!

THIS WORLD IS UNABLE TO UNDERSTAND, THAT OUR LORD DOES NOT “ACCEPT OR ENJOY” THE PHYSICAL OBJECTS AND MATERIALS OR THE “ENJOYMENT” THEREOF! In this context, these wives (as also all others) gave their own “examples” (as

to how everyone is attached to some object/person - or another) to "brand" our Lord, as "worldly and human"! How does this happen? BECAUSE, OUR LORD, WITH A VIEW TO PUT ON A FACADE, CONDUCTS HIMSELF IN A "HUMAN" WAY, SO THAT EVERYONE WILL REGARD HIM AS A "HUMAN BEING", AND NOT AS THE LORD OF THE UNIVERSE! THE REAL SITUATION IS LIKE THIS. OUR LORD DOES ALL HIS "ACTIONS" LIKE A "HUMAN BEING" ONLY FOR THE SAKE OF OTHERS. HE DOES NOT HAVE ANY DESIRE, INTEREST OR A PERSONAL ATTACHMENT/RELATIONSHIP WITH THIS! BUT, THE "JEEVAS" WHO ARE CONTROLLED BY THE RESTRICTIVE FACTORS OF "CREATION" AND ITS "QUALITIES", ARE UNABLE TO COMPREHEND THIS TRUTH AND PRINCIPLE ABOUT OUR LORD! This is due to the fact, that the "Jeevas" are "ABUDHA" (not realizing or comprehending). OUR LORD ALSO HAS ADOPTED HIS "OPPOSITE "QUALITIES" (VIRUDDHA DHARMA), which He usually does to "hoodwink" those, who are attached to material objects and pleasures - AND ACTS/PARTICIPATES IN "WORLDLY ACTIVITIES" - AS AN "ACTOR" WILL DO HIS ROLE TO PERFECTION. THIS MAKES AN ORDINARY PERSON TO THINK THAT OUR LORD IS AN ORDINARY PERSON - THUS COMPLETELY FORGETTING HIS DIVINE LORDSHIP OF THE UNIVERSE!

This "forgetfulness", caused by ignorance, has arisen through the "Aatma" having the "defect" (Upaadhi) of considering itself as a "Jeeva". Due to this reason, the "Jeeva" has attributed this very same "human"

quality on our Lord also! Through this all these persons are ignorant.

It is "ignorance" to be not in the "know" of things i.e. ignorance consists of not "knowing" the divine nature of oneself. The actions emanating out of this "ignorance" makes the "Jeevas" feel and become "lower" in estimation! This "ignorance" becomes, virtually, the "second nature" of the "Jeeva". Like when a person becomes unconscious, he loses his memory about the body etc. In the same way, on getting "ignorant", the "Jeeva" loses his knowledge about it's own "divine Aatmik nature". This "ignorance" originates the "blemish" akin to those caused by the "unconscious" state (Moorchha)! Once again, being in this ignorant state, the "Jeeva" regards our Lord also as a "human" being or as another "Jeeva". It thinks "we are ignorant, and the Lord also is ignorant "like us"! This creates further bouts of "delusion" (Bhrama) in oneself and in others. This "delusion" causes feelings of "inferiority and lowliness" in the mind of the "Jeeva". These "feelings" arising out of "ignorance" of its true divine nature literally "cheats" the "Jeeva" and keeps it in utter untruth and a false sense of existence! In this way, only the "Jeeva" passes through this type of misconstrued existence.

We have seen, often, that even the "liberated" souls in this world, also act in this way, so that, "ignorant" persons are unable to understand them as "liberated" ones! They "act" in this way, so that they do not "fall" into the rut of "worldly bondage" once again! BUT OUR LORD NEVER GETS INTO THIS TYPE OF "BONDAGE". Even then, why does our Lord "act" and show, as if, he is in such kind of "bondage"?

Answering this, our Sri Mahaprabhuji says, that our Lord is different from the "Jeevas", and the sense of being a "Jeeva" does not affect or control our Lord nor the objects/materials can control or affect Him!

एतदीशनमीशस्य प्रकृतिस्थोऽपि तद्गुणैः ।

न युज्यते सदाऽऽत्मस्थैर्यथाऽबुद्धिस्तदाश्रया ॥३८॥

VERSE 38 Meaning: The lordship of our Lord consists only in this, that in spite of staying in "nature" (Prakruti), He is capable of staying in His own pristine pure divine Aatma, at all times! Neither, He gets joined or affected by the qualities of nature! Even when the intellect of the "Jeeva", which has taken refuge in our Lord, is not affected by the qualities of this "nature" (Prakruti), how can then, our Lord get affected by this? (i.e. through the qualities of "nature").

श्रीसुबोधिनी: एतदीशनमीशस्येति। विपरीतमेतदुच्यते विषयसम्बन्धेन जीवत्वमिति। भ्रमादेव विषयसम्बन्धे तथात्वम्। अयं त्वीश्वरत्वबोधकः। नियतकार्यजनकस्य तत्र कार्याजनात्। जीवधर्माणामप्रतिबन्धकत्वात्। मणिमन्त्रादेरप्यलौकिकत्वाद्भगवच्छक्तिमत्त्वम्। अतः प्रकृतिस्थोऽपि विषयेषु रममाणोऽपि तद्गुणैः कर्तृवशत्वापादकत्वस्वरूपप्रच्युतिदोषजनकत्वादिभिर्न युज्यते। नन्वापाततोऽग्निस्पर्शो दाहो न जात इति नियतसम्बन्धेऽपि न जायते। तथा भगवत्यपि भविष्यतीत्याशङ्क्याऽऽय-सदाऽऽत्मस्थैरिति। सर्वाश्रयत्वाद्भगवतः संयुक्तसमवायेन वा सदाऽऽत्मन्येव ते धर्मा वर्तन्ते। ये यदि स्वाश्रये स्वकार्यं सम्पादयेयुर्भवदाश्रिता न भवेयुः। भगवतो वा सर्वाश्रयत्वं धर्मो न भवेत्। तथाच यमनाश्रित्यैव भ्रमात्तदीयत्वेन ज्ञाता भवन्ति त एव सङ्गित्वं वा जीवत्वं वा बोधयन्ति। न नियताश्रिताः। अन्याश्रयैरेवाऽन्यत्र दोषजनकत्वं चोरादिषु भोगेषु च लोके सिद्धम्। अत्र दृष्टान्तमाह-यथाऽबुद्धिस्तदाश्रयेति। महाराजसमीपे शस्त्रपाशादिकं न स्वाश्रये किञ्चत्करोति। अन्यार्थत्वेनैव तस्य सङ्ग्रहात्। "श्रिया पुष्ट्या गिरा कान्त्या

कीर्त्या तुष्ट्येलयोज्या। विद्ययाऽविद्यया शक्त्या मायया च निषेवितमि”
 ति “विद्याविद्ये मम तनू” इति च वाक्ये भगवदाश्रयत्वेनाऽमितरविद्या
 निरूपिता। मतिर्विद्या। तत्प्रतिस्पर्द्धिनी सपत्नीर (?) मतिरविद्या। यथा
 अविद्या भगवति स्वकार्यं न करोति तथैतेऽपि विषया इत्यर्थः। “एकस्यैव
 ममाऽशस्य जीवस्यैव महामते। बन्धोऽस्याऽविद्ययाऽनादिर्विद्यया च
 तथेतर” इति वाक्यान् विषयाणां स्वाश्रयदुष्टत्वसम्पादकत्वम्। इदानीं रमणस्य
 त्वीश्वरत्वबोधकत्वम्। अविद्यावदज्ञानादीनामपि दैत्यव्यामोहकत्वम्।
 दोषनिराकरणं तु सद्धर्म एव। अतो दुष्टानां प्रतारणं सद्धर्म एव।
 तस्मान्निर्दोषपूर्णगुणो हरिः ॥३८॥

किञ्च। लोका भ्रान्ता भवन्त्येव। नियतसम्बन्धा अपि भ्रमन्त इत्याह—

SRI SUBODHINI: “Ignorant” persons regard, wrongly, our Lord also as an “ordinary Jeeva”, due to our Lord dealing with worldly objects and materials (like all others do). IN FACT THE TRUTH IS OPPOSITE! If this “relationship” with the objects and materials is caused by “delusion” (Bhrama), then the Lord can be called as a “Jeeva”! But, our Lord, while getting “related” to the materials/objects, always keeps them under His control and through this, he continues to be the Lord of the Universe! The “destiny” of the Jeeva, is already “determined” earlier, and this sort of “destiny” is not in our Lord, when He takes an “incarnation”. Moreover, the qualities of a Jeeva do not affect our Lord, even when He “assumes” a human form! The “supernatural” powers, which we see in “gems” and “sacred chants” (Manthraas) are all the “powers” of our Lord only! Due to this reason, OUR LORD DOES RESIDE AND DWELL IN “NATURE” (“WORLD” – PRAKRUTI). ENJOYS VARIOUS MATERIALS/OBJECTS, CREATED BY HIM – BUT HE NEVER GETS

ish” in our Lord. This is the purport.

ATTACHED OR JOINED WITH THE QUALITIES OF
“PRAKRUTI” AT ANY TIME!

“Prakruti” or nature causes the following “defects”.

(1) Coming under the delusion as a “doer”, (2) forgetting one’s own essential “divine” nature, (3) originating further “blemish” (Dosham)! When a person touches the upper portion of a burning fire, it does not cause a serious burn. But, by thinking like this, if a person keeps a sustained relationship with “fire”, then he does get burnt! But, this happens only in the case of our Lord — i.e. the devotee is always saved, blessed and protected! Our Sri Mahaprabhuji answering this doubt says, that these “qualities of nature” reside in our Lord, in an inherent way, as He is the “refuge” of everyone and everything is dependent on Him! In other words, in the “Aatma” only, all these qualities of “Prakruti” (nature) stay, and in this way, there is an “union” of “Prakruti” with “Aatma”!

These qualities remain in “prakruti” — like threads are there in a piece of cloth or earth or mud is there in a pot. If these qualities are capable of doing their actions by themselves, then, they will not remain dependent on our Lord! Our Lord’s status of being the “refuge” of everything will be lost, as also His lordship of the Universe!

Due to “ignorance” (Ajnana) only, we see the qualities of Prakruti in our Lord! These “qualities” show our Lord as “attached” or as a “Jeeva”! It does not show the actual “truth” viz., that all these qualities remain in our Lord, having taken “refuge” in Him! Like a person desirous of taking away another’s wealth or property gets the “blemish” of covetousness! He loses his wealth

through thieves or attains suffering through diseases (caused by his wrong actions)! In this world, everyone is aware of this. Like leprosy attacks those, who come into contact with leprosy patients! In this way, as the qualities remain in our Lord only, at all times, He does not get the effect of any “blemish”.

An example is given here to clarify this point. Like “ignorance” (Avidhya) also remains after taking “refuge” in our Lord, but is unable to originate any “blemish” in Him! Like a king wields weapons and arrows for the sake of his subjects, but does not harm those, who are near to him, in the same way IGNORANCE, THOUGH LIVING, AFTER TAKING REFUGE IN OUR LORD, IS NOT ABLE TO CREATE ANY “BLEMISH” IN OUR LORD!

In the 10th canto of Sri Bhagavatam, our Lord had given “Darsan” to Sri Akrura. At this time, it was said that “Our Lord can be served and worshipped through wealth (Sree), grace (Pushti), word (Gira), brilliance (Kaanti — beauty), contentment (Tushti), Ila, Oorja (energy), Vidhya (knowledge), Avidhya (ignorance), Sakthi (power) and “Maya” (illusion)”.

In the 11th canto of Sri Bhagavatam, our Lord tells Sri Uddhava, “BOTH KNOWLEDGE (VIDHYA) AND IGNORANCE (AVIDHYA) ARE MY “BODIES”. From all these sentences, we can realize, that “ignorance” remains always under the control and “refuge” of our Lord! A good “intellect” (Mati) is “knowledge” and “ignorance”, claiming “equality” remains as a “co-wife”! Like this “ignorance” cannot get it’s tasks done, with reference to our Lord, in the same way, all these “material objects/pleasures” cannot originate any “blemish” in our Lord. This is the purport.

Our Lord Sri Krishna has told Sri Uddhava in the 11th canto of Sri Bhagavatam, "Oh Sri Uddhava of a noble sacred intellect! The Jeeva, which is My own "part" (Amsa) only, has got into the bondage of ignorance, from time immemorial! It's "liberation" can take place only through "knowledge" (Vidhya). From these words of our Lord, it is proved, that if the objects and pleasures remain under the "refuge" (i.e. control) of anyone (here, our Lord), then they are not capable of creating any "blemish"!

Our Lord's "enjoyment" with His wives is evidence of His lordship of the Universe (i.e. he confers His supernatural bliss (Aananda) on them). "Ignorance" is capable of "infatuating" the "Jeeva", in the same way "Ajnana" (illusion — delusion) also infatuates the "demons". This is the reason, that the demons are unable to realize the divine nature of our Lord!

It has been said that, "the ignorant and deluded one insult the Lord of all Lord's- our Lord Sri Krishna". In this way, on forgetting our Lord (i.e. not remembering Him), a lot of "blemish" arises. It is therefore necessary to follow the "righteous path" (Saddharma) with a view to remove this blemish.

What is righteous Dharma? It is said here, that a humble virtuous person, hides his virtuous nature, so that evil and wicked persons are "hoodwinked" or made to forget about the good qualities or nature of this righteous person. THE PURPORT IS THAT, OUR LORD SRI HARI IS FULL OF AUSPICIOUS QUALITIES AND DOES NOT HAVE ANY BLEMISH IN HIM!

How can we say anything more? i.e. THIS ENTIRE UNIVERSE IS ALWAYS "AWESTRUCK" AT OUR LORD! — AT HIS GLORY AND GREATNESS! Even

those devotees, who have loving relationship with our Lord are “deluded”, when it comes to the true glory and greatness of our Lord! (i.e. none can comprehend His real divine nature and status, in it's entirety or in full). This is being told through the next verse.

तं मेनिरेऽबला मूढाः स्त्रैणं चाऽनुव्रतं रहः ।

अप्रमाणविदो भर्तुरीश्वरं मतयो यथा ॥३९॥

VERSE 39 Meaning: “The holy scriptures, which are the instruments of attaining “Jnana” (knowledge), are able to realize our Lord through its various ways of outlook! But these “foolish” wives of our Lord were not able to realize the divinity of our Lord, who had now become their “husband”! All these women, instead, always thought our Lord as “attached to women” (i.e. themselves), as the Lord made them happy, in the way they desired, and “acted” in this way, as though He is under the control of women (i.e. themselves)!”

श्रीसुबोधिनीः तं मेनिर इति। अबला ज्ञानजनकक्रियाकरणेऽसमर्थाः। अत एव मूढा ज्ञानरहिताः। अन्यार्थं भगवत्कृतं भगवदर्थं मन्यन्ते। तदाह—स्त्रैणमिति। स्त्रीलम्पटम्। चकारात्तद्वशमपि। तत्र हेतुः—रहः अनुव्रतमिति। एकान्ते अनु व्रतं यस्य। यदैवैकान्तस्थानं तत्रैव भगवान् सन्निहितः। अतो निरन्तरमेकान्तशीलत्वात्स्त्रैणं मेनिरे। नन्वेवमेव स्यादित्यत आह—अप्रमाणविदो भर्तुरिति भर्तुर्भगवतः प्रमाणं न जानन्तीति। यथाऽन्धा हस्तिनं मन्यन्ते स्पर्शेन। स हि चक्षुषैव ज्ञेयः। तथा भगवच्छास्त्रेणैव भगवान् विज्ञेयः। न त्ववस्थाविशेषेण क्रियामात्रेण। तथा करणमपि भर्तृत्वात्। “अप्रमत्ता रक्षत तन्तुमेनमि”ति श्रुतेः। भगवानेव श्रुत्यर्थप्रतिपादकः। अतो भर्तृत्वादेकान्तशीलत्वम्। स्त्रीरक्षार्थं तु भगवांस्तथा करोति स्त्रीणां तु तदज्ञानम्। तत्र दृष्टान्तमाह—ईश्वरं मतयो यथेति। यथा मतयो दर्शनज्ञानानि भगवतैव प्रवर्तितानि स्वयुक्त्या तमेवाऽन्यथा मन्यन्ते। ईश्वर एव नास्तीति केचित्। अन्ये यज्ञादय एवेश्वर इत्यपरे। कर्ता केवलमित्यन्ते। जीवविशेष एवेति केचित्। सर्वेषामेतेषां मूलप्रमाणाज्ञानात्स्वोत्प्रेक्षया तथात्वम्। तथैतासामपीत्यर्थः

॥३९॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षित-
विरचितायां प्रथमस्कन्धे एकादशोऽध्यायः ॥११॥

SRI SUBODHINI: These innocent wives did not have the capacity to originate "Jnana" in themselves. Because of this, they are called as "foolish" here, in this verse. They misconstrue our Lord's status i.e. give different "meanings" to Him! As our Lord always does His actions for the sake of others, these women think and construe, that these actions are done for them also! They call our Lord as "attached to women"! The syllable "Cha" (and) in the verse denotes, that these ladies assume, that the Lord is under their "control"! Whenever they are alone with our Lord, our Lord remains with them only. Due to this "exclusive" presence of our Lord with them, through their "foolish ignorance", they regard our Lord as being "morbidly attached" to them (Stree Lampata). They think, that this "Lord Sri Krishna is always following us, His wives — as though this is His vow!

Of course, this "presumption" of our Lord's wives is indeed appropriate! They were not aware, that it is our Lord, who has become their "husband"! Like a blind person cannot decipher the true form of an elephant! A true perception of an elephant can be made only through the eyes!

In this way, OUR LORD CAN BE TRUTHFULLY REALIZED AND UNDERSTOOD ONLY THROUGH THE SCRIPTURES! Our Lord manifests Himself, at different times, in very many ways, and also engages Himself in various tasks — even then, no one can fully understand the ways and wishes of our Lord! Even

when our Lord remains alone with His wives, He remains as the “Swami” (Lord of the Universe) only! The Vedas have said that, “a person should protect women with great care and caution”. Due to this, our Lord only implemented, in His life, the true meaning of the Vedas. Our Lord, while remaining with His wives alone, always protected them. BUT THESE WIVES DID NOT HAVE THIS KNOWLEDGE AT ALL!

Another example is being given here. Like our Lord has made the “scriptures”, as the instruments for “Jnana”, even then, there are several “streams of thoughts”, which express their own “view” about our Lord. Many a times, these “meanings and reasoning” about our Lord are prejudicial to the will and views of our Lord or express alternative and opposing opinions. The votaries of the Sāṃkhya philosophy, who do not accept the existence of a “God” (Ishwara) say that, THERE IS NO GOD AT ALL! The atheists also say this only! The votaries of the Jaimini system of thought say that “SACRIFICE (YAGNA) IS THE LORD OF THIS UNIVERSE. The votaries of the Vaiseshika philosophy accept “God” (Lord) as the “doer” (Karta) only in their system, regarding the “Lord” (Ishwara) as a “special Jeeva” only!

In this way, without having the true knowledge of the evidence and proof of the Vedas, various votaries regard and think about the Lord of the Universe, in their own “imaginative” (Kalpana) way! In the same way, the wives of our Lord also did not have the knowledge about the true divine nature of our Lord, and nor of His views and will. Hence, all of them called our Lord as “attached to women”!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 11 of Canto I of Shri Mahā Bhāgavata Purāṇa.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्रीभागवतं - प्रथमस्कन्धं - द्वादशोऽध्यायं ॥

SRI BHĀGAVATAM - CANTO 1,

CHAPTER 12

एवमैकाग्रसिद्धयर्थं सिद्धार्थं सर्वं कार्यं निरूपितम् ।

अधुना श्रोतृदेहस्य रक्षणम् विनिरूप्यते ॥१॥

यथा वेदान्तविज्ञाने पञ्चाग्नौ देहसम्भवः ।

तथा भागवतज्ञाने ब्रह्माग्नौ बोधसंयुते ॥२॥

सर्वलक्षणसम्पन्नः सर्वदोषविवर्जितः ।

बीजसंस्कारसहितः श्रोता भागवते नृपः ॥३॥

व्यवहितत्वाच्छौनकः पूर्वकथां स्मारयति-

KARIKAAS 1, 2 and 3 Meaning: "In this way, for the sake of attaining "one pointed devotion", each and every task has been explained, up to now. Now, in this chapter, the event of the "protection" of the body of king Parikshit will be described, as he will be the main "hearer" of Sri Bhagavatam." (1)

"King Parikshit was burnt by the arrow of Lord Brahma (Brahmaasthra) unleashed by the Brahmin (Aswathaama). But he was protected by our Lord. It was

indeed necessary to have saved him, even when he was still in his mother's stomach, and before he was actually burnt! But, why did our Lord save him, after being burnt? Either he would have been completely burnt or he would have lost all sense of consciousness (life itself)! Answering this doubt, it is said, that a "body" is made, through "five fires" (Panchaagni). Like after attaining total "purity" (Sudha), a devotee becomes entitled to know "Vedanta" (the higher knowledge), in the same way, it was necessary for the "body" of king Parikshit to have got burnt in the "fire of Brahma" which is of the nature of being "liberated through Jnana" (Jnana Muktha Brahmaagni), to get entitled and deserving to attain the "Jnana" of Sri Bhagavatam." (2)

"King Parikshit became "purified" in the embryo state (seed) itself, having attained all the auspicious attributes, becoming totally blemish free. In this way, he became the ideal "hearer" of Sri Bhagavatam (here our Sri Mahaprabhuji says, that only such a "deserving" person can be regarded as an ideal "hearer")." (3)

in the fourth chapter, Sage Sounaka had asked questions regarding the birth of king Parikshit. But due to the necessity of the situation, at that time, some other "stories" were told, in between. Hence, sage Sounaka, reminding Sri Sootji, now asked, for this story about the birth of king Parikshit.

शौनक उवाच—

अश्वत्थाम्नोपसृष्टेन ब्रह्मशीर्ष्णोरुतेजसा ।

उत्तराया हतो गर्भ ईशेनाऽऽजीवितः पुनः ॥१॥

VERSE 1 Meaning: "Sage Sounaka told, "When the foetus of Uttara was getting destroyed through the

relentlessly brilliant arrow of Brahma, aimed by Aswathama, then the Lord of the Universe, Sri Krishna made the "foetus" come alive again!"

श्रीसुबोधिनी: अश्वत्थाम्नोपसृष्टेनेति। त्वद्वाक्यानां समभिव्यवहारादस्माभिरेवमवगतम्। अश्वत्थाम्नो ब्राह्मणोत्तमत्वात्तेन निरूपितस्य ब्रह्मास्त्रस्य चाऽमोघत्वादुत्तराया गर्भो हतः। पश्चादीशेनाऽऽजीवितः। स्वसामर्थ्यात्पूर्वमपि दुर्विभाव्याभिः स्वशक्तिभिर्बीजे तं प्रवेश्याऽऽजीवितवान्। इदानीमपि दग्धे बीजे पुनस्तं प्रवेश्याऽऽजीवयतीति पुनः शब्दार्थः ॥१॥

अनुवादांशमुक्त्वा श्रोतव्यांशमाह—

SRI SUBODHINI: "I have understood, from your earlier statement, that Aswathaama is a Brahmin, and the "arrow of Brahma" aimed by him was successful. As a result of this, the "foetus" of Uttara was destroyed. Our Lord Sri Krishna, through His power had revived this "foetus" into life, again! Without anyone knowing. Our Lord had, through His power, had infused "life" back into this "foetus" (seed) and had revived it! — although the "seed" itself was burnt fully through the arrow of Brahma! (Punaha = again). Sage Sounaka is asking for the information on the events, which occurred later.

तस्य जन्म महाबुद्धेः कर्माणि च महात्मनः ।

तिधनञ्च यथैवाऽऽसीत् स प्रेत्य गतवान् यथा ॥२॥

VERSE 2 Meaning: "In what way, did the birth and "actions" of king Parikshit, of a very virtuous intellect, occur? How did he leave this world by attaining his "death"? I am eager to know about all these events!"

श्रीसुबोधिनी: तस्य जन्मेति। महाबुद्धेरिति पूर्वमेव तस्य ज्ञानं सिद्धम्। महात्मन इति शुभानि कर्माणि। जन्मकर्मावदातस्य मृत्युसम्भावनाऽभावाद्गर्भ एव च मृत्योर्निवर्तितत्वात्पश्चात्केन प्रकारेण निधनमिति

प्रश्नः। किञ्च। यथा पूर्वजन्मनि ज्ञानादिषु सिद्धेष्वप्येतदेहसम्बन्धो जात एवमुत्तरत्राऽपि भविष्यतीत्याशङ्क्य पृच्छति—सप्रेत्य गतवान् यथेति। प्रेत्य शरीरं त्यक्त्वा। यथेति प्रष्टव्यार्थः ॥२॥

SRI SUBODHINI: King Parikshit had the highest viz. the noblest of intellects, and due to this, from the very beginning, he was a “Jnani”. He was a great soul (Mahaatma) and his actions were also of the highest order. “Please explain all his actions to us”. It is said, that he, who is “pure” by his birth and actions (Karma), is considered as not having the pain of going through “death”. In fact, our Lord had the factor of his “death” run away, even when he was in his mother’s stomach! Even so, how come, he had to face “death”? This is our question. Moreover, despite being endowed with “Jnana”, even from his previous birth, he had to be born again, through mother Uttara and got again a “body”. How come? (i.e. a person attains “liberation” from births and deaths, when he attains the highest “Jnana”). Hence, please tell us as to the way, king Parikshit gave up his body. This is the purport of the question posed by sage Sounaka.

तदिदं श्रोतुमिच्छामि गदितुं यदि मन्यसे ।

ब्रूहि नः श्रद्धधानानां यस्य ज्ञानमदाच्छुकः ॥३॥

VERSE 3 Meaning: “If you think it proper to tell, then, please tell that very same “Jnana” to us, as we are very eager to listen with discipline and rapt attention, which, Sri Sukadeva had told to king Parikshit earlier.”

श्रीसुबोधिनी: तत् पूर्वोक्तं त्रयमुत्पत्तिस्थितिप्रलयाख्यमिदं च परलोकगमनं शास्त्रार्थसन्देहाच्छ्रोतुमिच्छामि। बहुकालनिर्बन्धात्क्लेशेऽपि यदि सर्वथैतद्वक्तव्यमिति मन्यसे तदा श्रद्धायुक्ता वयं श्रोतुमिच्छामः। इच्छया

कथने भगवच्चरित्रमत्राऽस्तीत्यवगम्यते। अत एवमाह—गदितुं यदि मन्यस इति। अन्यकथात्वेऽपि भगवदीयत्वाच्छ्रद्धा। अन्यथा शुकस्य ज्ञानदानं न सम्भवेत्। अतस्तस्य चरित्रं कथयेत्यर्थः ॥३॥

जन्मनिरूपणार्थं वंशकालदेशानामुत्तमत्वमाह त्रिभिः—

SRI SUBODHINI: “From the evidence and proof cited above, how come, he had to take a birth, live and go to the “other world” (die)? As we have now got a doubt on the meaning of the scriptural utterances, on this issue, we, indeed, are very eager to listen to you. Though you may have to exert more to speak to us about this “Jnana”, if you think it appropriate, please tell us the same, as we have eagerness to listen to this, with a disciplined mind.

The sages had realized, that our Lord’s “story and Leela” are involved in the life of king Parikshit. They knew, that this “story” will certainly deal with the life of a devotee of our Lord, if it was not pertaining to our Lord only, in a direct way! Hence, they told, that, “We are all very eager to listen to this story”. Moreover, they were certain that a great Mahaatma like Sri Sukadeva would not have given the “Jnana”, unless king Parikshit was really “belonging” (Bhagavadeeya) to our Lord. “King Parikshit is “belonging” to our Lord. Hence, please tell us about his story.”

Sri Soota is telling, in the next 3 verses, the birth of king Parikshit. For this, he explains the glory of his family, the place and the time of his birth.

सूत उवाच—

अपीपलन्महाराजः पितृवद्रञ्जयन् प्रजाः ।

निस्पृहः सर्वकामेभ्यः कृष्णपादानुसेवया ॥४॥

VERSE 4 Meaning: “Sri Soota told, “King Yudhishtira, who had become “unattached” to every object and material pleasures, due to his service and worship of our Lord Sri Krishna and who protected and made his “subjects” very happy, like one’s own father, now began to rule his kingdom and the people.”

श्रीसुबोधिनी: अपीपलदिति। अपालयदित्यर्थः। स्वधर्मविष्णुभक्तिभ्यां महान् सर्वो न चाऽन्यथा। विषयेषु च वैतृष्यं सेवार्थं भक्तिसूचकम्। तत्र राज्ञः प्रजापालनं धर्मः। पितृवद्रञ्जयन् प्रजा इति ज्ञानसहितत्वमुक्तम्। अन्यथा भगवदृष्ट्यभावे रञ्जनं न स्यात्। निस्पृह इति नैरपेक्ष्यम्। कृष्णपादानुसेवा शास्त्रानुसारेण फलजननात्सम्यक्कृतेति ज्ञायते। अनेन राज्ञ उत्तमत्वात्तद्राज्यं स कालो वंशश्चोत्तम इति राजधर्ममेव प्रजाः कुर्वन्तीति तद्राज्ये सर्वत्र कृष्णसेवैव प्रसृता। अतो देश उत्तमः। ज्ञानभक्तिकर्मणा धर्माणा तस्मिन् काले विद्यमानत्वात्कालोत्कर्षः ॥४॥

ननु वैराग्यं कुत्रोपयुज्यते। तस्य च राज्यस्य च विरुद्धत्वादित्याशङ्क्य न साधनत्वेनाऽत्र वैराग्यं किन्तु भक्तेरानुषङ्गिकमिति तन्निरूपयति—

SRI SUBODHINI: King Yudhishtira was engaged in the protection of his subjects (people). Our Sri Mahaprabhuji says here, that BY PROTECTING ONE’S OWN “DHARMA” (SWADHARMA) AND THROUGH SERVICE AND WORSHIP OF LORD VISHNU, A DEVOTEE BECOMES A “MAHAATMA” (GREAT SOUL). NO ONE CAN BECOME A “MAHAATMA” IN ANY OTHER WAY! When a devotee gives up his “attachment” to objects and material pleasures, then it indicates a mind, which is eager to serve and worship our Lord. But for a king, his paramount duty is to protect his own subjects.

King Yudhishtira made everyone of his “subjects” very happy, as a father would do! He ruled the kingdom

with "Jnana" (knowledge). If he was not endowed with this "Jnana", then, he would not have the vision and ability to see our Lord, in everyone. This "incapacity" would have rendered him incapable of making everyone happy!

King Yudhishtira had become "desireless" (i.e. without any desires). By telling like this, his attitude of "wanting nothing" is emphasized. When a devotee attains the knowledge about the scriptural and spiritual principles of true service and worship of our Lord Sri Krishna, then he begins to serve and worship our Lord, as per the scriptures, and this becomes the "cause and reason" for a "desire free" mind! Due to this, king Yudhishtira performed the service and worship of the lotus feet of our Lord Sri Krishna, in all ways. Again, due to this worship, he also attained the "result" as specified in the scriptures. Hence, he attained a state of deep "detachment" (Vairagyam) to all objects and material pleasures. Along with this service and worship of our Lord, at all places, he was blessed with the "attitude" (Bhaava) of seeing the Lord everywhere. THIS IS THE RESULT OF DOING SERVICE AND WORSHIP OF OUR LORD!

The purport of this is, that due to the greatness of king Yudhishtira, his kingdom, the time in which he lived, and his family, are considered as the "best". Due to this, each of his "subjects" performed, their duties properly.

In his kingdom, at each and every place, the worship of our Lord Sri Krishna was widely performed, and through this, his kingdom was considered as the "best"! The virtues of Jnana, Bhakthi and Dharma in the form

of everyone performing their respective duties were present, and due to this, the “time” (Kaala) was also considered as the “best and auspicious”.

How did king Yudhishtira attain the state of total detachment (Vairagyam)? Usually, rulership of a kingdom and a deep sense of “detachment” are incompatible (i.e. do not exist together in a person). This doubt is answered by saying, that he had attained “detachment” not due to performing spiritual practices but due to the “fullness” of his true and loving “Bhakthi” to our Lord. **DETACHMENT (VAIRAGYAM) IS ALWAYS ATTACHED AS TO AN INTEGRAL PART OF “BHAKTHI” (DEVOTION) TO OUR LORD!** — This is being explained through the following two verses.

सम्पदः क्रतवो विप्रा महिषी भ्रातरो मही ।

जम्बूद्वीपाधिपत्यं च यशश्च त्रिदिवं गतम् ॥५॥

किं तेऽकामाः सुरस्याऽर्हा मुकुन्दमनसो द्विजाः ।

अधिजहुर्मुदं राज्ञः क्षुधितस्य यथेतरे ॥६॥

VERSES 5 and 6 Meaning: “Oh Brahmins! King Yudhishtira never desired any prosperity, performance of sacrifices, a harem full of queens, more territories, rulership over everyone of the vast territory of Jamboodweepa, fame which is widely spread over till the heavens, or the various types of supernatural pleasures and enjoyments, which the celestial deities are known to enjoy!”

The reason for this attitude was, that the mind of king Yudhishtira was merged with our Lord MUKUNDA, who confers “liberation” on everyone! Like a hungry person does not find any pleasure in women, possessions

etc. (i.e. these cannot make him happy, as he is seeking "food", due to his hunger), in the same way, as king Yudhishtira's mind was with our Lord, at all times, the various objects and material pleasures, could not entice or enrapture him (i.e. make king Yudhishtira happy)!"

श्रीसुबोधिनीः सम्पद इति। राज्यधनाश्चादीनां सम्पत्तय आधिक्यम्। क्रतवो राजसूयादयः। विप्रा इति सम्बोधनमस्मिन्नर्थे संवादार्थम्। महिषी द्रौपदी। भ्रातरो भीमादयः। मही सर्वाऽपि। राजत्वाच्छास्त्रतो मही। पौरुषेणाऽऽधिपत्यमिति भेदः। अर्जुनेनेन्द्रोऽप्युपकृत इति त्रिदिवं गतं यशः। एते भगवत्कृपया स्वतः सिद्धाः। अत एवाऽकामा। हृदये नाऽऽगता इति त इत्युक्तम्। वस्तुत एते विषया देवयोग्या मनुष्यस्य काम्या भवन्ति। न तु विष्णुभक्तस्य। यस्तु बहु कामयते बहु वा प्राप्तो भवति तस्य न क्षुद्रेषु कामना प्राप्तेष्वपि। मुकुन्दे मनो यस्य। मोक्ष एव यस्य मनस्तस्याऽप्येतद्भवति। किमुत तद्वातरि। द्विजा इति पूर्ववत्सम्बोधनम्। किं मुदमधिजङ्घुः। अपि तु न कृतवन्त एवेत्यर्थः। विषयाणां स्वधर्माजनने दृष्टान्तमाह—क्षुधितस्येति। इतरे स्त्र्यादयः ॥५॥६॥

एव राज्ञो माहात्म्यमुक्त्वा तद्वंशे स्वभावत एवाऽमेतादृश इति विशेषमाहात्म्यमेवाऽऽह—

SRI SUBODHINI: The king had vast territories under his rule, great wealth, horses etc. and he had performed the "Raajasoooya" sacrifice also. The addressal, "Oh Brahmins!" has been given for the sake of "evidence".

Queen Draupadi was the eldest queen, Bheema and others were his brothers and the entire world was under his kingdom and rule. He had attained this kingdom as per the scriptures — i.e. as per the righteous (Dharmik) means! Due to the prowess of his arms, his rule was accepted by everyone throughout the world.

His brother Arjuna had helped even Indra, the king of the celestials and due to this, fame of Yushishtira had spread to the heavens too! ALL THIS HAD HAPPENED DUE TO THE GRACE OF OUR LORD! That is why, it is said here, that king Yudhishtira never “desired or sought” all these! He did not even feel for, and or like these pleasures or possessions, in his mind! Usually the “liking” for all these pleasures lie hidden in the mind of persons. These pleasures are usually desired by the celestial deities only. Human beings may desire for all these enjoyments, but A DEVOTEE (BHAKTHA) OF OUR LORD DOES NOT DESIRE FOR THESE PLEASURES!

King Yudhishtira had kept his mind “merged” in our Lord MUKUNDA! IN THIS WAY, HIS MIND WAS ENDOWED WITH “LIBERATION” (MOKSHA – LORD MUKUNDA CONFERS “LIBERATION” ON EVERYONE), HE WAS NOT INTERESTED IN THESE “ENJOYMENTS”! What is there for the devotees of our Lord, who have merged their minds in the giver of Moksha – LORD MUKUNDA – in seeking the pleasures of this world? Hence, the true devotees of our Lord, do not seek any of these pleasures!

The addressal of “Oh Brahmins!” is to indicate, that these “Brahmins” were fully aware, that the devotees who are in the path of “liberation” do not seek or like the pleasures of the objects. Hence, none of these viz wealth or property could make king Yudhishtira happy at all! Neither they could create “infatuation” etc. in his mind!

An example is being given here. Like a hungry person is not attracted to women or property etc. in the same way, due to the mind of king Yudhishtira, having

got merged in our Lord Mukunda, who confers "liberation", objects like wealth and property could not make him happy!

After explaining the glory of king Yudhishtira, with a view to tell, that the conduct and character of king Parikshit also was "glorious", as he was born in his family, the greatness of king Parikshit is being spoken, through the following verse.

मातुर्गर्भगतो वीरः स तदा भृगुनन्दन ।

ददर्श पुरुषं कञ्चिद्ब्रह्ममानोऽस्त्रतेजसा ॥७॥

VERSE 7 Meaning: "Oh sage Sounaka! the brave king Parikshit, who was in the "stomach" (as foetus) of his mother, saw a "great personage" (our Lord - Pususha) when he was being burnt through the arrow of Lord Brahma!"

श्रीसुबोधिनी: मातुर्गर्भगत इति। मातुरित्यसमासाद्गृह इव भिन्नतया स्थितिरुच्यते। अतो गर्भगतक्लेशो निवारितः। पूर्वमेव ज्ञानादिसहितः केवलं गर्भं प्राप्तः। वीर इति दाम्ना न बद्धः पराक्रमसहित एव तिष्ठति। भगवतः साक्षात्परब्रह्मणो दृष्ट्या देवैर्दाम्ना बन्धनस्याऽकृतत्वात्। अत्र "देवा वै राजन्यादि" ति श्रुत्यर्थोऽनुसन्धेयः। वीरः स इति सम्बन्धः। अत्र विश्वासार्थं सम्बोधनम्। तदा दह्यमान एव ब्रह्मास्त्रतेजसा वीरत्वात्तदविगणय्य कञ्चित्पुरुषं ददर्श। भगवान् सर्वं कार्यं निष्पाद्य सर्वदैत्याप्रवेशाय सर्वतत्त्वसहितस्तद्रक्षाधर्मदारे प्रविष्टः परिभ्रमति। स्वोपकारज्ञापनाय तं प्रत्यात्मानं प्रदर्शितवान्। वेदे प्रसिद्धानि यानि रूपाणि तत्र यत्प्रथमं भावयितुमप्यशक्यं तेन रूपेण प्रकट इति तपः (?) स्वधर्मसहितो ददर्श। "अतप्तततूर्न तदामो अश्नुत" इति श्रुतेः। कञ्चिदिति। विशेषाकारेण न निर्वचनीयम् ॥७॥

तद्रूपमनुवर्णयति—

SRI SUBODHINI: The words "Maatuhu" (of his mother) and "Garbhagataha" (inside the "stomach") have

been used separately — to emphasize the fact, that king Parikshit was staying “separately” inside the stomach of his mother, and he did not have the stress and strain of having to live as a “foetus”! He was endowed with “Jnana” and other attainments, even earlier. He just had come into the stomach of his mother. He was brave! This word “Veera” (brave warrior) is used to indicate, that he was not in any “bondage” (as ordinary humans have). He was stationed there with great glory, due to his devotion to our Lord! the reason for this is THAT, OUR LORD’S “VISION” WAS ON HIM, AT ALL TIMES! Due to this, even the celestial deities could not “bind” him in any way.

In the Taithareeya Upanishad it has been said, that “No sooner the king was born, the celestials began to get fear”. Due to this fear, these celestials could not “bind” king Parikshit. The word “Veera” (brave) is used here, in the sense, that nothing or none could instill any fear in him! This fact is reemphasized by the use of the word “Bhrigunandana” (son of sage Bhrigu).

When king Parikshit was being burnt through the arrow of Lord Brahma, he was indeed having the vision (Darsan) of our Lord, and due to this, he was not perturbed with the fact of his body being “burnt”! OUR LORD, ALONG WITH ALL HIS POWERS, HAD ENTERED INTO THE STOMACH OF MOTHER UTTARA, WITH A VIEW TO PROTECT KING PARIKSHIT, AND TO PREVENT THE ENTRY OF DEMONS AND OTHER EVIL FORCES! HE WAS SEEN GOING ROUND INSIDE THE STOMACH! OUR LORD WAS SHOWING HIS DIVINE FORM, ONLY TO CONVINCE KING PARIKSHIT, THAT HE WAS PROTECTING HIM!

In the Vedas, our Lord has been referred to as of "many forms". No one can ever think of our Lord's "first form" — but now our Lord manifested Himself in this "primordial Purusha" form in the stomach of mother Uttara. King Parikshit was being burnt by the arrow of Lord Brahma. Our Sri Mahaprabhuji says, that THIS GETTING "BURNT" IS HIS "PENANCE" AND "FEARLESSNESS" IS HIS VIRTUE (DHARMA). As king Parikshit was endowed now with both "penance and Dharma", he was blessed by our Lord with His vision.

The Vedas have said, "He who has not experienced "penance" (Tapas) is considered as "raw"! Such a person cannot attain our Lord." Hence, our Sri Mahaprabhuji says, that, the "burning up" through the arrow of Lord Brahma, is the "penance" of king Parikshit, and due to this, he got the "Darsan" of our Lord!

As it was impossible to describe the nature and form of the Lord, who had blessed him with this "vision", the Lord is called here as "some Purusha" (Kaschit Purusham).

Now, a description of this "form" as manifested by our Lord is being done — as per verses 8 and 9.

अङ्गुष्ठमात्रममलं स्फुरत्पुरटमौलिनम् ।

अपीच्यदर्शनं श्यामं तडिद्वाससमच्युतम् ॥८॥

श्रीमद्दीर्घचतुर्बाहुं तप्तकाञ्चनकुण्डलम् ।

क्षतजाक्षं गदापाणिमात्मनः सर्वतोदिशम् ।

परिभ्रमन्तमुल्काभां भ्रामयन्तं गदां मुहुः ॥९॥

VERSES 8 and 9 Meaning: "King Parikshit had the "Darsan" of our Lord, holding the "mace" (Gada) in His holy hands and going around the "foetus"! The

Lord is now being described as of the size of the thumb, very pure, wearing a brilliant golden crown, giving a beautiful “Darsan”, wearing the yellow Peetambar dress, akin to lightning, being Lord Achyuta (i.e. the Lord who has no decline at any time), looking illuminated and brilliant, having four long blessed arms, wearing shining golden earrings, with red-hued eyes, and having taken up the “mace” in His hand – king Parikshit had the “Darsan” of this holy form of our Lord!”

श्रीसुबोधिनीः अङ्गुष्ठमात्रमिति। “अङ्गुष्ठमात्रः पुरुषोऽङ्गुष्ठं च समाश्रितः। ईशः सर्वस्य जगतः प्रभुः प्रीणाति विश्वभुगे” ति श्रुतेः। ब्रह्मत्वादेवाऽमलमतिस्वच्छम्। गर्भे हि विद्यमानस्य तन्मलसम्बन्धः सम्भवति। तद्व्यावृत्त्यर्थमुक्तम्। स्फुरत्पुरटमौलिनमिति। दाहोत्तीर्णसुवण्णमुकुटयुक्तम्। अनेनैश्वर्यं ज्ञापितम्। अपीच्यदर्शनम्। अपीच्यरूप दर्शनं यस्य। “प्रिय स्त्रीणामपीच्य” इति श्रुतेः। सौन्दर्यपरीक्षायां सर्वस्त्रीदर्शनस्य निकषत्वात्। अपोव्यवदर्शनं यस्येति सर्वसुन्दरः। अनेन लक्ष्म्याश्रयत्वं प्रतिपादितम् श्याममिति वैष्णवसिद्धान्तसिद्धम्। अनेन भक्ताश्रयत्वं निरूपितम्। तडिद्वाससम्। स्थिरविद्युन्निभवस्त्रम्। अनेन पूर्वविशेषणसहितेन सर्वकामैवर्षकत्वं सूचितम्। अच्युतम्। परिभ्रमणेऽपि सर्वदेशसम्बन्धसहितम्। शङ्खचक्रादिसहितं वा। अनेन रक्षायां सामर्थ्यं ज्ञापितम्। श्रीमदीर्घचतुर्बाहुम्। श्रीमन्तो दीर्घाश्चत्वारो बाहवो यस्य। सूक्ष्मरूपे आकारः सम्यग्भव्यक्तो न भवेदिति शङ्कयैवमुक्तम्। आजानुबाहुत्वमुक्तं भवति। पुरुषार्थचतुष्टयदानाय चतुर्णां प्रदर्शनम्। गतिपर्यन्तं क्रियेति दीर्घत्वम्। उभयो (?) लक्ष्मीसहितयोरेव कार्यनिर्वाहाच्चीमत्त्वम्। अनेनैहिकामुष्मिकफलदानं सूचितम्। तप्तकाञ्चनकुण्डलम्। तप्तकाञ्चनवर्णं कुण्डले यस्येति। साङ्ख्ययोगयोः कुण्डलत्वात्सर्वविद्याप्रदत्वं सूचितम्। तप्तकाञ्चनपदात्सन्तप्तदशायामेव ज्ञानप्राप्तिरिति सूचितम्। क्षतजाक्षम्। क्षतजवल्लोहितवदक्षिणी नेत्रे यस्य। बाघकदूरीकरणाय प्रकटितक्रोधलेशयुक्तम्। अनेन भक्तरक्षायामासक्तिः सूचिता। उग्रत्वाद्वा सावधानत्वं सूचितम्। गदापाणिम्। “ओजःसहोबलयुतं मुख्यतत्त्वं गदां दधति” ति

वाक्यादासन्ययुक्तम्। अनेन तस्य प्राणगमनभयाभावः सूचितः। किञ्च। तेजोग्रासे वायुतत्त्वमेव समर्थम्। अत एव तेजोग्रासार्थे वायुमेव गदां हस्ते गृहीत्वा तिष्ठति। आधिक्ये निर्वापयिष्यामीति। आत्मनः सर्वतोदिशं परिभ्रमन्तं जीवस्य सर्वत्राऽहमिति ज्ञापयितुम्। रक्षां च। प्रकृते विशेषमाह—**उल्काभां गदां भ्रामयन्तमिति।** स्वस्य तेजोहेतुत्वं ज्ञापयन्ती गदा स्वान्तःस्थं तेजोऽप्रकटयत् अत उल्काभा दृश्यते। दैत्यनिवारणार्थं मुहुर्गदां भ्रामयन्ताम्॥८॥९॥

किञ्च—

SRI SUBODHINI: “The divine form of our Lord was of the size of one’s “thumb”! He is the Lord of everyone and of the entire Universe He is the one, who enjoys the entire Universe! He is the Lord who gives “bliss” (Aananda) to everyone.” This is what is said in the Vedas. This Lord is “Brahman” (the highest truth). Due to this, He is extraordinarily PURE! As HE was now manifested in the stomach of Uttara, will He be tainted through the “dirt” of the foetus? For this sake, it is said, that our Lord is seen wearing “fire-burnt” shining golden earrings! In this way, our Lord’s “opulence” is spoken of.

The “Darsan” of our Lord was very beautiful. It is said in the Vedas, that “women always love beautiful persons”. In this way, our Lord now looked beautiful to everyone! Due to this, Goddess Laxmi has taken “refuge” in our Lord, by being stationed, at all times, on His chest!

Our Lord had a “blue” coloured form (as proved in the Vaishnava scriptures). Due to this, it is written, that our Lord is the only “refuge” for His devotees.

By describing our Lord’s “dress” as akin to “lightning”, it has been said that, **IT IS OUR LORD, WHO “SHOWERS THE RAIN” OF “TIME” (KAALA)!**

OUR LORD IS “ACHYUTA” – Hence, He “roams” around, without any decline. Even then, He is connected with the entire Universe! (i.e. though seen “roaming” here and there). Alternately, He is seen wearing His conch and Sudarsana discus. This displays our Lord’s capacity to protect His devotees and to vanquish His enemies.

Our Lord’s 4 long arms are very illuminating! When our Lord is in His “subtle” form, then His divine form is not clearly visible! To remove this doubt totally, our Lord is now seen with “long 4 arms”! His arms were long enough to touch His knees. HE HAS NOW GIVEN THE “DARSAN” WITH FOUR ARMS, WITH A VIEW TO REASSURE HIS DEVOTEES, THAT HE WILL CONFER THE BLESSINGS OF THE 4 “HUMAN” GOALS! The “length” of His arms, emphasize this truth!

When a devotee’s “action” and “path” (Gati) is joined with Goddess Laxmi, then only he attains success in his endeavour. That is why, it is mentioned in this Sri Bhagavatam, that our Lord is equipped with 4 long arms along with Goddess Laxmi – SRIMAD DEERGHAM CHATUR BAAHUM – This reference emphasizes the fact, that it is our Lord, who confers the various benefits on His devotees in this world, and in the next!

Our Lord is seen now with two earrings made in “molten gold” (of that colour). HERE, WE SHOULD REALIZE, THAT THESE TWO EARRINGS ARE “SĀNKHYA” AND “YOGA”. Due to this, our Lord has in Him, limitless “capacity” to bless the devotees, with the “Jnana” (knowledge) of each and every type of branch

of philosophy or thought. The example of "molten gold" is given, with a view to emphasize the fact that sorrow and unhappiness originate "suffering", and this leads to "Jnana" (knowledge).

Our Lord is seen with "red-hued" eyes (like the red blood). This "anger" is taken up by our Lord, as an antidote, to remove the evil force of the arrow of Brahma, aimed by Aswathaama. THIS ALSO REASSURES THE DEVOTEES, THAT OUR LORD IS VERY DEEPLY ATTACHED TO THE TASK OF PROTECTING HIS DEVOTEES. By being seen as "Ugra" (relentless), what is conveyed is our Lord's "readiness to act", with a view to protect His devotees.

In our Lord's auspicious and holy hand is the "mace". In the 12th canto, it has been said that, "OUR LORD HAS WORN THE "MACE" SYMBOLIZING THE POWER OF THE MIND, SENSES AND THE BODY COMBINED! I.E. AS THE SPIRITUAL PRINCIPLE BEHIND THESE THREE POWERS! By this reference, it is also specified that this "mace" represents the most important "Asaanya Praana" (vital air) in a person's body! This also proves that there need not be any fear in the mind of the devotee about the demise of his "vital air" (Praana). i.e "death"!

As "fire" gets originated from "wind" (Vaayoo), ultimately "fire" and all types of brilliance have their end in "wind" (Vaayoo). Hence, to make the "brilliance" (Tejas) of the arrow of Brahman, peaceful our Lord has worn the "mace" which is symbolic of "wind" (Vaayoo)! Having got determined in this way, our Lord has kept in His holy hands the "mace". This "mace" is being, seen now, as "swirled" on all the four sides, and it

WHO "SHOWERS THE RAIN" OF "TIME" (KAALA)

looked, as though our Lord was saying, "I AM THE ONLY "ONE", WHO IS PRESENT EVERYWHERE. I AM THE ONLY "ONE" WHO IS PROTECTING EVERYONE AT ALL TIMES!" The "Jeeva" is given this "message" by our Lord.

Another "special" factor has been told here, that like the showering of the rays of the brilliant stars in the sky are seen, our Lord's "mace" was looking very "brilliant and illuminated", as He "swirled" the "mace" on all the four sides. The "mace" itself was manifesting "outside", the "brilliance", which was present in itself! The "swirling" of the "mace" on a continuous basis shows, that the Lord was engrossed in the "removal" (destruction) of the demons!

अस्त्रतेजः स्वगदया नीहारमिव गोपतिः ।

विधमन्तं सन्निकर्षे पर्यैक्षत क इत्यसौ ॥१०॥

VERSE 10 Meaning: "Like the sun destroys the dew, in the same way, our Lord, was now destroying the "power and brilliance" of the arrow of Brahma! The boy Parikshit now began to see, on all the four sides, our Lord and wondered, as to who had come holding the mace and going round? (to protect him)."

श्रीसुबोधिनीः अस्त्रतेजः स्वगदयेति। जननपर्यन्तं ब्रह्मास्त्रं चेतिष्ठेतदा निर्गमनसमये दैत्याद्युपोद्वलनात्कदाचिद्देहेत्। अत इदानीमेव स्वरूपतो नाशयति। अग्निवन्नाशनेऽपि तदंशभूतं भस्म तिष्ठेत्। अतो निरंशैनाशनज्ञानार्थं नीहारमिव गोपतिरित्युक्तम्। कुहरं सूर्य इव दर्शनसमयं एवैतत्कुर्वाणम्। सन्निकर्ष इति तस्मिन् स्नेहः प्रदर्शितः। तदा जिज्ञासाऽभूत्तस्य कोयऽमिति। ततो ज्ञानार्थं परीक्षां कृतवान्। तत्र परीक्षायां विषयमाह—क इति। निश्चयमाह—असाविति। योऽसि सोऽसीति ॥१०॥

एवं सर्वं कार्यं कृत्वा स्वाभिप्रेतार्थसिद्धौ मध्ये भोगार्थमन्तर्धानं प्राप्तवानित्याह—

SRI SUBODHINI: Our Lord was now destroying the “power and brilliance” of the arrow of Brahma. Our Lord did not want the power of the arrow of Brahma to remain, till the child is born — as the dirty and inauspicious liquid of the foetus would enhance and increase its power of the demons or these demons may burn the “foetus” itself! Our Lord ensured the complete destruction of this arrow of Brahma. He did not allow even the “ash” after burning, to remain! An example is given to emphasize this — like the “sun” destroys the very existence of “dew”! In the same way, the divine glory and presence of our Lord destroyed totally, this arrow of Brahma! When the boy inside the foetus got the “Darsan” of our Lord, then, he saw our Lord destroying this arrow totally!

It is said here, that the Lord was very “near” to the boy Parikshit — with a view to emphasize our Lord’s “love” for him! Having got the “Darsan”, so very near to him, the boy Parikshit was eager to know as to who has come to rescue him! He began to “examine” (Pariksha) with a view to understand or comprehend our Lord. and now realized, through deep thinking, that “THIS SUPREME LORD EXISTS FOR ALL TIMES. TODAY, HE HAS COME TO BE EXPERIENCED THROUGH ME. This is not “artificial or make-believe” and certainly not a form created by “illusion”. THIS IS REAL!

In this way, after describing all the “actions” of our Lord, as being directed for the protection of King Parikshit, now, it is told, that with a view to enable the

king, to rule and enjoy the kingdom, our Lord got "disappeared" – this is being told in the following verse.

विधूय तदमेयात्मा भगवान् धर्मगुब्धिभुः ।

मिषतो दशमास्यस्य सत्रैवाऽन्तर्दधे हरिः ॥११॥

VERSE 11 Meaning: "Our Lord's divine form cannot be limited! Our Lord, who is in this way "limitless", destroyed the power of the arrow of Brahma. He gave "Darsan" to the boy Parikshit in the foetus for 10 months (of the period of pregnancy). After staying like this, inside, our Lord got disappeared from there! THE REASON FOR ALL THESE ACTIONS IS, THAT OUR LORD ALWAYS DESTROYS THE "SORROW" OF HIS DEVOTEES!

श्रीसुबोधिनी: विधूयेति। तत्तेजो विधूय। तर्हि परीक्षिता कथं न रक्षित इत्याशङ्क्याऽऽह अमेयात्मेति। मनसाऽपि ज्ञातुमशक्यः केन रक्षितुं शक्यत इत्यर्थः। **भगवानित्यप्राकृतत्वाय।** अन्तर्धाने धर्मरक्षा हेतुः। नन्वेतावतैव कथं सर्वं कार्यं सेत्स्यतीत्याशङ्क्याऽऽह—**विभुरिति।** सर्वसमर्थो यथैवेच्छति तथैव करोतीत्यर्थः। दशमासपर्यन्तं स्थित्वा पश्चादन्तर्हितः। दशमासस्य, दशमास्यस्येति वा पाठः। **मिषत** इत्यन्यत्र गमनशङ्का वारिता। अन्यतो भगवान्नाऽऽगतः किन्तु तत्रैव प्रकट इति ज्ञापयितुं तत्रैवाऽन्तरधीयत। पूर्णज्ञानस्योत्पत्तौ बन्धूना दुःखं स्यादिति शुकतुल्य एवाऽयं प्राकृत इव कृत इत्याह—**हरिरिति ॥११॥**

एवं भगवत्कृपां प्राप्य मुख्येनाऽधिकारिदेहेन महापुरुषत्वज्ञापनार्थं मुख्ये काले प्रादुर्भूते इत्याह—

SRI SUBODHINI: After Destroying the power of the "Arrow of brahma" our lord Sri krishna disappeared from this place. Why did king Parikshit not try to prevent the Lord from going away ? (ie to stop him?) If someone were to say like this, the same is answered by teeling that no

one can stop our Lord from this, when it is difficult for even the mind to capture and hold him ! In other words no one can hold or stop our lord! Our Lord is not physical or wordly! With a view to explain this truth only, here, our lord has been hailed as "Bhagawan" (Lord of this universe). Our lord had got disappeared now, as he had decided to protect "Dharma" through king Parkshit!

How can the success of all efforts and tasks, be made possible, by merely protecting this "boy" in the "foetus"? Removing this doubt, it is said, that our Lord is omnipotentcapable of doing everything! He does everything as per his will and desire. The Lord had stayed in the stomach of Uttara for 10 months. Then only, he had disappeared! In other words, when the "foetus" became "10 months old", then only, our Lord withdrew his divine form! this Lord got disappeared when the "Boy" was still "watching" Him!. This reference removes the doubt, that the lord had withdrawn and gone away to some other place! He had not also come from "some place"! He had just "Appeared"; and now, he disappeared also!. This is told, with a view to emphasise, that the lord is present everywhere!

Though this "boy" Praikshit was like Sri Sukadeva himself, as he lacked total "Knowledge" (Poorna Jnana), he did not renounce this world, no sooner, he took his birth (ie which Sri Sukadeva did). This renunciation on the part of king Parikshit would have caused immense sorrow in the mind of the Paandavas. Our gracious Lord wanted to avert this. Hence He made king Parikshit like a "worldly natural" person!. With a view to tell this only, it is said here, that our lord is SRI HARI - due to this. He always removes the sorrow of his devotees!

In this way, after attaining the grace of our Lord, with a view to glorify the greatness of King Parikshit, who is now going to become the “most deserving” person, it is now said that, King Parikshit was born, at an “auspicious” time — as per the following verse.

ततः सर्वगुणोदर्के सानुकूलग्रहोदये ।

जज्ञे वंशधरः पाण्डोर्भूयः पाण्डुरिवौजसा ॥१२॥

VERSE 12 Meaning: “Afterwards, the most “auspicious time” came, when all good results are attained as a result of virtues! At this “time”, auspicious and helpful stars were on the ascendant! At this “time”, the scion of the Paandu family, as if another “Paandu” has got manifested through the power of mind (of Paandu), King Parikshit was born!”

श्रीसुबोधिनीः तत इति सर्वे गुणा उदर्के उत्तरफले यस्य। तादृशे काले। कालस्य हि बहवो गुणाः ते कदाचिदुपकुर्वन्ति। अस्य त्वग्रे उपकरष्यन्तीत्यर्थः। सानुकूलग्रहोदये। अनुकूललग्नसहितानां ग्रहाणामुदयो यत्र। अनेन ग्रहफलादपि भावि तस्य सर्वफलं ज्ञातुं शक्यमित्युक्तम्। वंशधरः। एतस्याऽग्रे पुत्रा भविष्यन्तीति ज्ञापितम्। पाण्डोर्वंशो गत एव स्थितः। अनेन धृत इति नित्यसापेक्षत्वादसमर्थसमासः। यथा पाण्डू राजकामनायामेवाऽवतीर्णः। अन्धस्य ज्येष्ठस्य राज्यानर्हत्वात्। तथा पाण्डवानां भगवता सह वैकुण्ठगमनावश्यकत्वाद्वाजत्वायाऽयमवतीर्ण इत्यर्थः। ओजसाऽप्यय पाण्डुतुल्यः ॥१२॥

तस्य प्रासङ्गिकं कृत्यमाह—

SRI SUBODHINI: When the “time” came for the onset of “results” for all the “virtues” practiced, then King Parikshit was born. The divine factor of “time” (Kaala) has many “qualities” (Gunas). Sometimes, these “qualities” are helpful and may help also in the future

too. With this in view, the factor of "time" now brought the rise of helpful "stars", which would foretell the forthcoming events in the life of this child. This child Parikshit is going to be the scion of the Pandaava family, and will progress, through his own "son", the family tree. The family of Paandu was about to be fully destroyed. But our Lord had ensured the progress of this family, by protecting King Parikshit in the "foetus" stage!

As regards the family of Paandu, his elder brother Dhritaraashtra was born blind. Due to this, he was not in a position to become the "king"! He was still alive but could not become the king. The boy Parikshit was now born, and everyone thought, that King Paandu himself has been born in this family once again! The Pandaavas considered it necessary to go along with our Lord and as the "earth" required a "king", this boy was born into the family. This boy had the same brilliant power, which King Paandu had earlier.

तस्य प्रीतमना राजा विप्रैर्धौम्यकृपादिभिः ।

जातकं कारयामास वाचयित्वा च मङ्गलम् ॥१३॥

VERSE 13 Meaning: "After his birth, whatever happened is being told now. King Yudhishtira became very happy and performed the purifying ablutions connected with the birth of King Parikshit, as Sri Dhowmya and Sri Kripaacharya chanted hereditary auspicious verses and made the horoscope of the child."

श्रीसुबोधिनी: तस्येति। यद्यपि गार्भिकबैजिकैर्नो नास्ति तथाप्यपूर्वपक्षमाश्रित्याऽष्टाचत्वारिंशत्संस्कारान् वदन् जातकर्माऽऽह। मूर्द्धाभिषिक्तस्य स्वतः करणायोगाद्विप्रैरित्युक्तम्। धौम्यः पाण्डवपुरोहितः। कृपः परम्परागतः जातकं कर्मनामधेयम्। मङ्गलं पुण्याहवाचनम् ॥१३॥

जन्मोत्सवमाह—

SRI SUBODHINI: Though this “boy” did not have any blemish connected with his stay in the “foetus” or due to his earlier life, even then, it is necessary to perform the obligatory “birth purification” rituals and ceremonies. Following this, the purification rituals connected with the “birth” of the child were performed, as part of the 48 purifying ceremonies prescribed in the scriptures.

As King Yudhishtira was a “crowned king”, he was not eligible to do all these ceremonies. Hence, noble Brahmins were engaged to perform all these rituals. Sage Dhowmya is the “priest” of the Pandavaas. Sri Kripaacharya was highly venerated in the royal family. All of them were requested to perform these ceremonies. The chanting of “Punyahavaachan” hereditary verses were also done during these ceremonies.

The “festival” which was celebrated, at the time of this “birth” is being described.

हिरण्यं गां महीं ग्रामान् हस्त्यश्वान्पतिर्वरान् ।

प्रादात्स्वन्नञ्चविप्रेभ्यः प्रजातीर्थे सतीर्थवित् ॥१४॥

VERSE 14 Meaning: “King Yudhishtira, who was now advised by saintly Brahmins, who knew the real divine nature of holy places (Theertha), gave away, in charity and as gifts, in the “holy place” due to the “birth” of the child, consisting of gold, cows, land, villages, elephants, horses, lots of food materials and all the desired objects to the Brahmins.”

श्रीसुबोधिनी: हिरण्यमिति। महीं वृत्तिकरीं भूमिम्। वरान् अभिमतार्थान्। स्वन्नमामं गोधूमादि। प्रजातीर्थे ‘देवाश्च पितरश्चे’ति वाक्यात्पुत्रजन्मसमये

सर्वदेवतासान्निध्यात्प्रजातीर्थ इत्युक्तम्। वैदिके कर्मणि ज्ञानादेव फलमित्यस्य तीर्थत्वेनाऽप्रसिद्धत्वात्फलं न भवेदित्याशङ्क्याऽऽह सतीर्थविदिति। तीर्थविद्भिः सहितः। अतस्तदुपदेशाज्ज्ञात्वा कृतवानित्यर्थः ॥१४॥

अधिकसन्तोषार्थं जातकमाह—

SRI SUBODHINI: King Yudhishtira gave away the gift of land to enable the Brahmins to lead their lives peacefully. Whosoever desired for whatsoever object, he was gifted with the “material” as per his desire! Grains and food materials such as wheat etc. were given in plenty. All these were given in this “holy place” created by the “birth” of the boy. It is said in the scriptures, that “at the time of the birth of the son, both celestial deities and ancestors come there, very much pleased”. As the celestial deities were now present there, this place was called as “Prajaa Teertham” (holy place, where a son is born).

Usually, “results” occur only through “Jnana”, (knowledge) as a result of the performance of Vedic rituals. Here, we have recognized the birth of the son as a “holy place”! How come? Especially when, there is no “effect” on regarding this event, as such! This doubt is removed by telling, that the saintly Brahmins, who were now with King Yudhishtira, were aware of the real divine nature of a “holy place” (Theertham) and the king acted only on the basis of advice given by these noble Brahmins.

With a view to become more happy, the views of the astrologers are being described.

तमूचुर्ब्राह्मणास्तुष्टा राजानं प्रश्रयानतम् ।

एष ह्यस्मिन्प्रजातन्तौ कुरूणां पौरवर्षभ ॥१५॥

दैवेनाऽप्रतिघातेन शुक्ले संस्थामुपेयुषि ।

रातो वोऽनुग्रहार्थाय विष्णुना प्रभविष्णुना ॥१६॥

तस्मान्नाम्ना विष्णुरात इति लोके बृहच्छ्रवाः ।

भविष्यति न सन्देहो महाभागवतो महान् ॥१७॥

VERSES 15,16 and 17 Meaning: “The Brahmins began to tell the humble King Yudhishtira, “Oh scion of the Puru family! There was no way that the family of Kuru will continue! The “foetus” (of King Parikshit) was being destroyed through celestial forces! Then, only with a view to shower His compassion on you, Lord Vishnu, of great prowess and brilliance, protected the “foetus”! This “son” in your family, will attain immense fame in this Universe; will become a great “Bhaktha” (devotee) of our Lord; he will become famous with the name of “VISHNURAATA” (lover of Lord Vishnu); there is no doubt at all on this!”

श्रीसुबोधिनी: तमूचुरिति। अस्मिन्बालके द्वेधाऽप्युत्कर्षोऽस्ति। भगवत्कृतः कालकृतश्च। तत्र भगवत्कृतं ये वसिष्ठादयो ब्राह्मणाःसर्वज्ञा अतिदानेन सन्तुष्टा विनयेन नम्र गुह्यमूचुः। एष इति प्रथमं निर्दिशति। यस्य गुणा अग्रेवक्तव्याः स एष इति निर्दिश्यते। यथा—‘सोमक्रयण्येषे’ति। इममर्थं ज्ञापयति—हीति। अस्मिन्निति राजानं बालकं वश्यांश्च निर्दिश्य प्रजातन्तौ पुत्रपौत्रादिरूपे वंशे। कुरूणामिति। कुरोभगवदीयत्वेन तद्वंशसंस्थाया अनुचितत्वात्। प्रधानसंस्थायामेव सस्थाव्यपदेशाच्च। पौरवर्षभेति। पितृभक्तत्वाच्च पुरोस्तस्याऽपि वशसंस्थाऽनुचितेति। उपघातहेतुमाह—दैवेनेति। वंशजनकानामदृष्टं समाप्तमिति। विच्छेदकादृष्टेन वा। प्रसवचनकादृष्टस्य विच्छेदकप्रतिबन्धकस्य चाऽभावात्संस्थाऽवश्यं भाव्या। अदृष्टं च नास्ति। भगवांश्चवर्तते। किमत्र भविष्यतीत्याशङ्कायां यथाकथञ्चिद्वंशेनोभयं समाहितं भविष्यतीत्याशङ्क्य तन्निषेधार्थं शुक्ल इत्युक्त्वा (?) “दैवबलं बलमि”ति वाक्यात् संस्थामुपेयुषि सति। अदृष्टे कालादीनामनुकूलत्वात्। केवलं भगवान्

पुष्टिमागमाश्रित्य (?) भवतामनुग्रहाय्या। पूर्वं यो भवत्स्वनुग्रहः कृतस्तस्याऽर्थः प्रयोजनमिदमिति। नाऽपुत्रस्य लोकोऽस्तीति श्रुतेः। अमृतत्वसम्पादकत्वाच्च भगवतः। सामान्यामृतत्वाद्द्वंशस्य। प्रजामनु प्रजायन्ते तदुत मर्त्यामृतमिति श्रुतेः। भगवताऽयं रक्षितः किञ्च। स्वार्थमप्ययं रक्षितो भागवतादिरूपेण प्रकर्षेणोद्भविष्णुना सर्वेषु भगवद्भक्तेषु भागवतद्वाराऽऽविर्भावैकरसेन। अतोऽर्थप्रतिपादकं नाम भवतीति संज्ञाशब्दापेक्षया यौगिकशब्दस्याऽजहत्स्वार्थेन मुख्यत्वान्नाम्ना विष्णुरात इति लोके भविष्यति प्रसिद्धो भविष्यतीत्यर्थः। कारणोत्कर्षमुक्त्वा कार्योत्कर्षमाह—बृहच्छ्रुत्वा इति। भगवदाद्यपेक्षाऽप्यधिककीर्तिमान्। न हि भवन्त एव रक्षिताः। न कालो निगृहीतः। न वा भागवतं प्राप्तमिति सस्थाप्रापककालादेः प्रतिबन्धकत्वात्कथमेवं भविष्यतीत्याशङ्क्यामाह—न सन्देह इति। तत्र हेतुः—महाभागवत इति। भागवतस्य महत्त्वं भगवत्प्रियत्वेन। तदस्मिल्लक्षणादिना अवगम्यते। अतएव कालादीनां नाऽत्राऽपकारजनकत्वम्। तदुत्तरत्र प्रश्नोत्तराभ्यां निरूपयिष्यते। किञ्च। यथा कालादिभ्यो भगवता बलं दत्तं ततोऽप्यस्मै बहु दत्तमिति नाऽस्मिच्छङ्का विधेयेत्याह—महानिति ॥१५॥१६॥१७॥

एवं महद्भिरर्थे निरूपिते कालाद्भयं मन्यमानः “सर्वं कालकृतं मन्य” इत्युक्तत्वात्कालज्ञान्पृच्छति—

SRI SUBODHINI: This boy has two kinds of “glory and greatness” — One glory endowed by our Lord, and another by the factor of “time” (Kaala). The “divine” gift consisted of the acceptance of gifts by such exalted saintly sages like Sage Vasistha and other Brahmins and their attainment of immense satisfaction. These Brahmins now described to the humble King Yudhishtira, the “secrets” of the birth of this son! As per astrological predictions, these wise Brahmins now began to speak about King Parikshit and his future. The emphasis for these “truthful” forebodings is given through the syllable “Hi” (yes indeed!) used, in this verse!

These Brahmins say, that this "boy" was born after being protected by our Lord Himself! He is now born in the family of King Kuru, who "belonged to the Lord" (Bhagawadeeya). The Lord had decided, that the family line of His devotee Kuru should not get ended! Especially when a family line is referred to through the name of the most important ancestor only!

King Yudhishtira is also addressed as the "glorious scion of the Puru family". King Puru had given up his "youth" to this father King Yayati and adopted his father's "old age"! Through this, it was proved, that Puru was intensely devoted to his father. It is said, that he, who is devoted to his father, will never face the destruction of his family line at all! Hence, Lord Vishnu had protected the son, in his mother's stomach; which was about to be destroyed. It is said here, that the "luck and fortune" of all the ancestors of this family line had been fully exhausted. Due to this, this family line was going towards its "certain" end and destruction!

There was no "luck or fortune" left to protect this family from destruction. OUR LORD CAME AS THE "PROTECTOR" AND SAVED THE CHILD". How did this event occur? This is being replied by telling, that the "foetus" had died completely. Yet the Lord protected it from total destruction and revived it!

In the 9th canto, it has been said, that King Yuvanaaswa had 100 wives. But no one bore a child for him, due to fate. The sages, desiring for a child for him, chanted the "Pumsavana" chanting (verses) and filled a pot of water with this chanting. In the night, the king, feeling very thirsty, got up and drank this pot of water! The sages got to know about this, only in

the early hours of the morning. They exclaimed, "The power of the Lord is indeed great". Later, a son was born to this king, and this son was named as Mandhaata!

Here, the "foetus" had died. The factor of "time" (Kaala) also was against this "child" (King Parikshit). At this time, showering His grace, our Lord had protected this child, as there was no other way, in which, he could be protected. This "grace" was limited to the protection of this "foetus" only. It is said in the Vedas, that "without a son", no one can attain the "better or higher" worlds! The Vedas have also said, "It is "nectarian" for a human being to get children after a generation of ones own children" (i.e. the growth of the family line). Of course this is a "common" nectar! BUT OUR LORD, WHO CONFERS THE REAL NECTAR (SUPER NATURAL) IS THE ONE, WHO PROTECTED KING PARIKSHIT NOW! OUR LORD, IT IS SAID, PROTECTED PARIKSHIT, FOR "HIS OWN SAKE" ONLY! OUR LORD HAD DESIRED AND WILLED TO MANIFEST HIMSELF IN SRI BHAGAVATAM, ON THIS EARTH, AFTER WITHDRAWING HIS "FORM" (IN THE INCARNATION). HE WANTED TO MANIFEST, AMONG THE DEVOTEES, AS SRI BHAGAVATAM. FOR THIS SAKE ONLY, HE HAD TAKEN HIS DIVINE "BLISSFUL" FORM OF OUR LORD SRI KRISHNA! He desired to spread this holy Sri Bhagavatam, through King Parikshit and hence, He protected King Parikshit. Lord Vishnu protected this child in the "foetus". Hence, his name became famous as "Vishnuraata"!(Lover of Lord Vishnu).

After explaining the glory of his "birth", the glory arising out of his "actions and tasks" is being described.

This boy will attain great “fame” (Yash). Though, all of you, are famous, this boy Parikshit will gain greater fame, than all of you. The reason for this, is that OUR LORD HAS NOT PROTECTED ANYONE ELSE, IN THIS WAY! NONE OF YOU GOT THIS TYPE OF BLESSINGS FROM OUR LORD!”

“This boy was brought under the control of the factor of “time” by way of actually meeting “death”. But he was saved by our Lord, as HE WAS A GREAT DEVOTEE OF OUR LORD! This greatness of a devotee of our Lord attains it's fruition only on the devotee becoming very dear and beloved of our Lord! All these factors can be easily realized on seeing the “auspicious” signs in this “boy”. This is the real reason that factors such as “time” (Kaala) and others were not able to harm this “child”. This factor will be further explained, later, during the dialogue between “mother earth and Dharma”. When the time for the destruction (death) of “Kaliyuga” arises later, at this time, this factor will be clearly explained, during the “dialogue”, which King Parikshit will have with “Kaliyuga”.

It is our Lord only, who has given “strength and power” to the factor of “time” (Kaala). It is He, again, who had blessed King Parikshit also, with several “blessings”. Hence, these saintly Brahmins told King Yudhishtira, “There is no place for doubting this grace of our Lord. This “boy” will certainly become very great.”

After explaining the “greatness” of King Parikshit, the fear about “time” (Kaala) in the mind of Yudhishtira is expressed, through his question to the astrologers — especially due to the earlier statement made by Sri

Bheeshmaacharya to the effect, that “the suffering of sorrow, which you have experienced so far has been caused by the factor of “time” (Kaala) only!

राजोवाच—

अप्येष वंश्यान् राजर्षीन् पुण्यश्लोकान् महात्मनः ।

अनुवर्तिता स्विद्यशसा साधुवादेन सत्तमाः ॥१८॥

VERSE 18 Meaning: “King Yudhishtira asked, “Oh wise noble Brahmins! Please tell me as to whether this “boy” will conduct himself in such a way, following the noble advice and traditions of the great and saintly sage-kings, who had enjoyed sacred and auspicious fame and who were born in our family from the earliest of times?”

श्रीसुबोधिनी: अप्येष इति। भगवत्कृपाव्यतिरेकेणाऽपि यथा कालेनाऽस्मद्वश्या रक्षिता यशस्विनश्च कृतास्तथाऽयं किं भविष्यतीति प्रश्नः। वंश्येष्वपि ये पुण्यश्लोकाः पुरुरस्प्रभृतयः। तत्राऽपि ये महात्मानः कुरुसदृशाः। यशः सर्वजनीनम्। साधुवादः सद्भिरेव क्रियमाणः। चरित्रस्वभावोत्कर्षौ वा यशःसाधुवादशब्दाभ्यामुक्तौ। वेदार्थसर्वज्ञाः **सत्तमाः** ॥१८॥

तत्र सर्वमेव कालोत्कर्षमाहुः—

SRI SUBODHINI: “Along with the grace of our Lord, the factor of “time” had protected the scions of our family, and had also made them very famous. Will this “boy” also attain the same “fame”? This is the question asked by King Yudhishtira. In this family, good and noble kings like Pururava and others were born, who had “auspicious and noble” fame. Will this boy also become famous, a Mahaatma and of auspicious virtues? Fame belongs to everyone (i.e. it is common). “Fame” is realized and known to everyone. But “benedictions

and compliments from noble saints" (Saadhuvaada) can be given only by true saintly persons. Will this boy attain these compliments and benedictions from real saintly Saadhus? A pure conduct, nature and glory are part and parcel of a person's "make up of character", which make him attain the compliments from saintly Saadhus! Here the word "Sathamaha" (the saintly Saadhus) is used to denote those great saintly persons, who have the total knowledge of the gist and purport of the Vedas, and who are also "omniscient" (all knowing).

The Brahmins now speak of the "blessings and bounties" showered by the factor of "time" on King Parikshit!

ब्राह्मणा ऊचुः—

पार्थ प्रजाविता साक्षादिक्ष्वाकुरिव मानवः ।

ब्रह्मण्यः सत्यसन्धश्च रामो दाशरथिर्यथा ॥१९॥

VERSE 19 Meaning: "The Brahmins said, "Oh son of Prithu! Like Ikshwaaku, the son of Manu, this "boy" also will protect the subjects of his kingdom! This boy Parikshit, like Sri Raamachandra, son of King Dasaratha, will protect "truth" and become a devotee of Brahmins."

श्रीसुबोधिनीः पार्थेति। यद्यपि भगवतैवं रक्षिते सन्देहोऽनुचितस्तथापि हे पार्थ अयं साक्षात् प्रजाविता न मन्त्रिद्वारा। स्वयमेवेष्टादिकरणात्। यद्यपि मनोर्बहवः पुत्रा जातास्तथाप्यान्तवंशकृदिक्ष्वाकुरेव जातः। तस्य यथा प्रजापालनविच्छिन्नमेवमस्याऽपि। शत्रुमित्रादिषु समो वा। शशादिनिष्कासनात्सर्वज्ञात्वाद्वा तथा वदन्ति। मानवो वैवस्वतमनोः पुत्रः। ब्रह्मण्यो ब्राह्मणभक्तः। सर्वस्वदानात्। सत्यसन्धः सत्यप्रतिज्ञः। वनवासगमनात्। दाशरथी रघुनाथः। कालस्याऽपकारजनकत्वं स्वेच्छया भगवत्यपीति भगवद्दृष्टान्तः ॥१९॥

SRI SUBODHINI: Though it is not proper to doubt about this "boy" who has been protected by our Lord Himself, we will tell you, that this boy Parikshit will protect his "subjects" well by himself and not through his "ministers" only! He will keep "direct" contact with his people and will do all actions for their "benefit and as per their liking". An example is given here. Manu had several sons. But finally, it was Ikshwaaku, who made the family lineage greater.. Ikshwaaku ruled his subjects without any difficulty for a long time. In the same way, this boy also will rule his people. In other words, King Parikshit will keep the same attitude for both friends and enemies. In fact, King Ikshwaaku had expelled his son Sasada, from the capital city, for some offence, indicating his attitude of "equanimity"! In the same way, King Parikshit also will have an "equal vision" to everyone."

We can see the "omniscience" of these Brahmins, as they "foretold" the future events clearly! Ikshwaaku was the son of Vaiwaswata Manu. In this family was born, our Lord's another incarnation viz. Sri Raamachandra, who gave up everything for the sake of the Brahmins, showing His devotion to them! Sri Raama was rooted in "truth" (Sathyam) as can be seen in his vow to go to the forest (to fulfill His father's "words"). Like Sri Raama, King Parikshit also will be totally devoted to "truth" and the Brahmins and protect both. Our Lord has the capacity to punish even the factor of "time" (Kaala) as per His will and desire. This boy will have same capacity and power". In this way, an example of being related to or akin to our Lord has been given, to bring out the glory of King Parikshit.

Fame belongs to everyone (i.e. it is common). "Fame" is realized and known to everyone. But "benedictions

एष दाता शरण्यश्च यथा ह्यौशीनरः शिबिः ।

यशो वितनिता स्वानां दौष्यन्तिरिव यज्वनाम् ॥२०॥

VERSE 20 Meaning: “This “boy”, like the king of Useenara viz. King Sibi, will be a total “giver” and “protector” of everyone, who take refuge in him! Like King Bharata, the son of Dushyanta, this “boy” will conduct great many sacrifices and will cause to the spread of the fame of his subjects.”

श्रीसुबोधिनीः शरण्यः शरणागतरक्षकः। चकारात्प्रत्येकसमुदायाभ्यां कीर्तिमान्। उशीनरवंशोत्पन्नः शिबिः। तस्य समुदायकीर्तिरेव प्रसिद्धा इन्द्राऽग्निसंवादे। **दौष्यन्तिर्भरतः** सर्वस्याऽपि सोमवंशस्य यशःप्रदः। यज्वनां च। शताधिकाश्वमेधकरणात्। सर्वत्र चकारे पूर्वोक्तसम्बन्धो दृष्टान्ते दार्ष्टान्तिके चाऽवगन्तव्यः ॥२०॥

SRI SUBODHINI: King Sibi always protected those, who came to take “refuge” in him. The syllable “Cha” (and) denotes that King Sibi was both a total “giver” (Daata) and a protector of those, who have surrendered to him. In this way, he was famous for both.

King Sibi was born of the family of Useenara. Once Indra and the Lord of “fire” (Agni) had gone to him, taking the forms of a pigeon and eagle respectively. With a protect the pigeon, which had sought refuge in him, King Sibi had given his own “flesh” in lieu thereof. The fame of King Sibi is well brought out in the dialogue conducted between Indra and Agni, during this occasion.

King Bharata was born as the son of King Dushyanta, through Sakuntala. He spread the fame of the “moon” dynasty (Chandra Vamsa) and of the Vedic sacrifices, as he performed more than 100 “Aswamedha” sacrifices. Like King Bharata, your son Parikshit will spread the

fame of his ancestors.” In this verse, the syllable “Cha” (and) is used to indicate this. This syllable “Cha” (and) used should be understood to mean the applicability of the examples given to King Parikshit.

धन्विनासग्रणीरेष तुल्यश्चाऽर्जुनयोर्द्वयोः ।

हुताश इव दुर्धर्षः समुद्र इव दुस्तरः ॥२१॥

VERSE 21 Meaning: “He will be the “best” of those, who wield the weapon of bow and arrows, like Arjuna and Kaarthaveeryaarjuna, of the thousand hands! He will be relentless like “fire” and uncrossable (unconquerable) like the ocean.”

श्रीसुबोधिनीः धन्विनां धनुर्धराणाम्। अर्जुनः पितामहः। कार्तवीर्योऽर्जुनश्च। चकारादधिकश्च। कालनिग्रहात्। हुताशोऽग्निः। धर्षणमतिक्रमः। आजोल्लङ्घनमिति यावत्। दुस्तरः। युद्धे सेनायाः स्वस्य वा जयाभावोऽतरणम्। तद्वानित्यर्थः ॥२१॥

SRI SUBODHINI: “This boy will be like Arjuna, his grandfather, as the “best” among those, who wield the “bow and arrow”, and would be brave and courageous, like King Arjuna of the thousand hands. He will conquer the factor of “time” (Kaala). Like, no one can cross over a raging “fire”, no one will be able to ignore the “orders” of King Parikshit. Like a person cannot cross an ocean through “swimming”, in the same way, both King Parikshit and his army can never be conquered, by anyone!

मृगेन्द्र इव विक्रान्तो निषेव्यो हिमवानिम ।

तितिक्षुर्वसुधेवाऽसौ सहिष्णुः पितराविव ॥२२॥

VERSE 22 Meaning: “He will be brave and have the prowess of a lion! He will be deserving to be served

like the Himalaya mountain!; will be tolerant like mother earth!; He will be forgiving and tolerant, like one's parents, of those who commit offences against him!"

श्रीसुबोधिनीः विक्रान्तः पराक्रमवान्। देहापेक्षयाऽधिककौशलबलवान्।
मृगेन्द्र सिंहः। निषेव्यो देवादीनामप्याश्रयः। यथा हिमवान् महादेवादेः।
निर्दोषस्थानाद्वा। अतएव ऋषिवासस्तत्रैव। गुणेष्वेव दृष्टान्ताः सर्वत्र। तितिक्षुः
अतिक्रमसहनवान्। वसुधा सर्वसहा। सहिष्णुः तद्दोषसहनशीलः।
स्वस्मिन्नपराधसहनं पृथ्वीवत्। तस्यैवाऽनुचितसहनं पितृवत् ॥२२॥

SRI SUBODHINI: King Parikshit will be powerful like the lion. He will be strong in his body and intelligent. Like the Himalaya mountain is adorned by the celestial deities and Lord Siva (i.e. Lord Siva stays in the Himalaya mountains), in the same way, King Parikshit will be the refuge of the celestial deities. The Himalaya mountain is "blemish free", and the sages take refuge in it, and do their penance. In the same way, sages like Sounaka and other noble saints will reside in the kingdom of King Parikshit. All these examples have been given to glorify the noble qualities and virtues of King Parikshit. Like mother earth puts up with every type of offence committed by the people on her, in the same way, King Parikshit will tolerate the offences committed by his subjects on him. Parents put up and tolerate the offending actions of their children. In the same way, King Parikshit also will tolerate and put up all the offences committed against him.

पितामहसमः साम्ये प्रसादे गिरिशोपमः ।

आश्रयः सर्वभूतानां यथा देवो रमाश्रयः ॥२३॥

VERSE 23 Meaning: "King Parikshit, like Lord Brahma, will see everyone with equal vision! He will be gracious like Lord Siva! (i.e. "bless" everyone through

His compassion (Kripa). Like Lord Vishnu, who is the refuge of Goddess Mahalaxmi, he will be the "refuge" of everyone!"

श्रीसुबोधिनीः पितामहो ब्रह्मा। साम्यं देवदैत्यनरेषु तुल्यता। प्रसादे
अविचारितदाने। गिरिशो महादेवः। आश्रय आधारः। अवलम्बनमिति यावत्।
सर्वार्थेषु यथा लक्ष्म्या भगवांस्तथा सर्वेषां भगवान्। निदर्शनं स्पष्टार्थम्।
तथाऽयमित्यर्थः। धर्मादीनामपि रक्षकत्वात् ॥२३॥

SRI SUBODHINI: Like Lord Brahma has equal "vision" (seeing everyone as "same") for the celestials, the demons and the "humans", in the same way, King Parikshit also will see everyone with "equal vision". Like Lord Siva gives His "blessings and grace" without considering the "deserving" nature or otherwise of the recipients, King Parikshit also will give totally to everyone! (NOTES: King Parikshit gave the "due and proper" place even for the Yuga of Kali! This is the example, referred to here). Like our Lord Sri Krishna is the refuge, in every way, of both Goddess Mahalaxmi and all the beings of this Universe, in the same way, King Parikshit will become the "basis of refuge" for everyone. With a view to exemplify the glory of King Parikshit only, the example of our Lord has been given here. Like our Lord Sri Krishna protects Dharma and other virtues, King Parikshit also will do likewise.

सर्वसद्गुणमाहात्म्य एष कृष्णमनुव्रतः ।

रन्तिदेव इवोदारो ययातिरिव धार्मिकः ॥२४॥

VERSE 24 Meaning: "King Parikshit will follow our Lord Sri Krishna, in the aspect of the glory of each and every type of auspicious virtues! Like King Rantideva, he will be generous and will be "Dhaarmik" (righteous)

like King Yayati.”

श्रीसुबोधिनीः सर्वे यावन्तः स गुणाः सत्यशौचादयस्तेषां माहात्म्यं परमोत्कर्षः। तदर्थं कृष्णं भगवन्तमनु व्रतं यस्या। उपासनया कृपया तत्तुल्यं इत्यर्थः। रन्तिदेवो नवमस्कन्धे वक्ष्यते। यस्तु पुष्कसाय जलं दत्त्वा सन्तुष्टः। उदारोऽत्यन्तदातृस्वभावः। यथा ययातिर्देवयान्यां शुक्रदुहितर्ययुक्तायामपि मनस्तु तद्गतं बुध्वा धर्मोऽयमित्यङ्गीकृतवान् ॥२४॥

SRI SUBODHINI: The virtues of truth, purity and all others will be fostered and progressed by him. For this sake, he will follow the commands and advice of our Lord Sri Krishna. He will closely follow the aims and ideals of our Lord Sri Krishna only. He has served and worshipped our Lord Sri Krishna, and our Lord has blessed him with the status, out of His compassion, of being “equal” to Himself!

The story of King Rantideva will be told in the 9th canto. On the completion of his 48th day of “fast”, the king had secured some food and water for his consumption. He gave away the “food” to a beggar (Saadhu) and the “water” to a thirsty Chaandala! He manifested, in this way, his noble and generous nature.

King Yayati had rescued Devayaani, the daughter of Sage Sukraacharya, from a deep well, into which, she had fallen. Due to this, Devayaani prayed to King Yayati to marry her. It was not appropriate for the king to marry the daughter of a Brahmin. Even then, treating this prayer of Devayaani, as a matter of divine dispensation, the king married her, as he had also liked her. (NOTES: Kacha the son of Brihaspati, had cursed Devayaani to the effect, that she will never be able to marry a “Brahmin”. Due to this “curse”, King Yayati began to love Devayaani. This factor of Yayati’s love made this

“Towards the end, he will be blessed with the people”

marriage “righteous” (Dharmaroopa)). In the same way, this boy also will clearly realize the glory and greatness of “Dharma”.

धृत्या बलिसमः कृष्णे प्रहाद इव सद्ग्रहः ।

आहर्तैषोऽश्वमेधानां वृद्धानां पर्युपासकः ॥२५॥

VERSE 25 Meaning: “King Parikshit will be brave and courageous like King Bali! He will be like devotee Sri Prahlada, who was totally devoted to our Lord Sri Krishna. He will perform many “Aswamedha” sacrifices, and will be “foremost” among those, who serve and look after the old people!”

श्रीसुबोधिनीः धैर्ये बलिसमः। स चाऽष्टमे वक्ष्यते। सद्ग्रहो भक्तिः। समीचीनो ग्रहो वा। यज्वनामितयत्र यागान्तरैरपि तथात्वसम्भवादश्वमेधाहरणं पृथगुक्तम्। स्वस्य सर्वापेक्षयाऽप्यधिकगुणत्वेऽपि न गर्व इत्याह—वृद्धानामिति। पुत्रद्वाराऽप्युत्कर्षः ॥२५॥

SRI SUBODHINI: Like King Bali, King Parikshit will be courageous. Like Sri Prahlada, he will be devoted to our Lord Sri Krishna and will express the same eagerness to be devoted to our Lord Sri Krishna like Sri Prahlada. He will perform many “Aswamedha” sacrifices. We have already seen earlier King Parikshit being compared to King Bharata, in the context of those, who progress the path of performing sacrifices (Yagna). Here specific reference is made, for the spread of his fame, due to the Aswamedha sacrifice.

Despite being greater than everyone and being the “treasure house” of all auspicious qualities and virtues, King Parikshit will not have any “ego” or “self esteem”. This is emphasized by telling, that King Parikshit will render selfless service to “old people”. (NOTES: Humil-

ity to the elders, obeying their orders, following their ways of life — all these are included, as part and parcel of service of the elders). King Parikshit's glory and esteem will be progressed by his sons also!

राजर्षीणां जनयिता शास्ता चोत्पथगामिनाम् ।

निग्रहीता कलेरेष भुवो धर्मस्य कारणात् ॥२६॥

VERSE 26 Meaning: "This boy will have the capacity to originate "sage-kings" (Rajarshi). He will give due punishment to those, who act against justice and law. With a view to protect this earth and "Dharma", he will conquer even this aeon of Kali (Kaliyuga)."

श्रीसुबोधिनी: राजर्षीणां जनमेजयादीनां जनयिता। पुत्रमपि दण्डयेदिति तदनन्तरं शासनमुक्तम्। असकृन्मर्यादोल्लङ्घने दण्डः। शासनं शिक्षापूर्वकदण्डः। निग्रहीता निग्रहं करिष्यति। भुवो धर्मस्य च कारणात् चरित्रे स्पष्टं भविष्यति ॥२६॥

वैराग्यमन्ते निकटे फलपर्यवसायि भविष्यतीत्याह—

SRI SUBODHINI: "Your boy will attain "fame" even through his sons also. He will give birth to "sage-kings" like Janamejaya and others. He will punish even his son, if the latter is found to have committed an offence. It is said here, that he will give due punishment to those, who break the rules of orderly life". During the rule of King Parikshit, "offenders" were corrected and reformed through proper punishment. "He will control and direct even the aeon of Kali" (Kaliyuga). He will conquer and quell the aeon of Kali for the sake of protecting both "Dharma" and this earth". All these sayings of the noble Brahmins will come true in the life of King Parikshit.

"Towards the end, he will be blessed with the noble

result of total “detachment” (Vairagyam). This is being told as follows.

तक्षकादात्मनो मृत्युं द्विजपुत्रोपसर्जितात् ।

प्रपत्स्यत उपश्रुत्य मुक्तसङ्ग पदं हरेः ॥२७॥

जिज्ञासितात्मयाथात्म्यो मुनेर्व्याससुतादसौ ।

हित्वेदं नृप गङ्गायां यास्यत्यद्वाऽकुतोभयम् ॥२८॥

इति राज्ञ उपादिश्य विप्रा जातककोविदाः ।

लब्धोपचितयः सर्वे प्रतिजग्मुः स्वकान् गृहान् ॥२९॥

VERSE 27, 28 and 29 Meaning: “On hearing the news, that he will face death through the bite of the serpent Takshaka, sent to him by the curse of Sringhi, son of Sage Sameeka, this King Parikshit will give up every type of attachment and association, and will attain the lotus feet of our Lord Sri Hari.” (27)

“Oh Yudhishtira! This boy will attain the desire to know the real nature of one’s “Aatma” from Sri Sukadeva, son of Sri Veda Vyaasa. He will give up his body into the Ganges river, and attain our Lord Sri Hari, without any fear.” (28)

“In this way, King Yudhishtira was told about the future of King Parikshit by the wise pundits of astrology. They were given, by King Yudhishtira, a lot of gifts and wealth (Dakshana), and they went back to their respective homes.” (29)

श्रीसुबोधिनीः तक्षकादिति। आत्मनो देहस्य। मृत्युं नाशम्। द्विजपुत्रः शृङ्गी। उपसर्जितात् प्रेषितात्। उपश्रुत्य मुक्तसङ्गः कृतसंन्यासः। हरेः पदं गङ्गातीरसत्सभाम्। तत्र हि भगवत्पदमभिव्यक्तम्। व्याससुतान्मुनेः शुकात्। जिज्ञासितः सभ्यग्विचारपूर्वकं ज्ञातः आत्मनो भगवतः स्वस्य च

याथात्म्यमिदमित्थतया निर्णयः। असावित्यन्ते प्रतिनिर्देशः प्रत्यापत्यर्थः। एतावत्कालं मध्ये कार्यार्थे भगवता रक्षितः। पुनरन्ते ब्रह्मास्त्रणैव ब्राह्मणप्रेषिततक्षकरूपेणोपसंहृत इति। इदं शरीरम्। नृपेति सम्बोधनं राज्ञां युद्धनिष्ठानाममोहत्वज्ञापनाय। अब्धा निश्चयेन। अकुतोभयं भगवच्चरणारविन्दम्। उपादेशनमेकान्ते राजमात्रज्ञापनम्। तेषां ज्ञाने हेतुः—जातककोविदा इति। जातकं ज्योतिषशास्त्रैकशः। प्रकृतोपयोगित्वादेतदुक्तम्। वस्तुतः सर्वांशविदः। लब्धा उपचितिः प्रत्युपकारो धनादिर्यैस्ते। सर्वे पूर्वोक्ता एते च। पूणमनोरथत्वात्स्वगृहानेव गता नाऽन्यत्र। भगवत्परितुष्टे पुरुषे कालादिना भगवत्सेवकेनैतावत्क्रियत इत्युक्तम् ॥२७॥२८॥२९॥

क्रमात्तदुक्तस्य संवादमाह—

SRI SUBODHINI: King Parikshit will hear about his own “death” through the serpent Takshaka, as a result of the curse of Sringhi, the son of the Brahmin. He will immediately renounce every type of association and attachment and adopt “Sannyasa”. Through this, he will attain the lotus feet of our Lord Sri Hari. He will realize the glory and real divine nature of our Lord, after listening to Sri Sukadeva, son of Sri Veda Vyaasa, and attain the lotus feet of our Lord Sri Hari, in the Assembly of noble saints and sages, on the banks of the Ganges river. He will also attain total realization of his own divine self through determination and conviction. He will consecrate his “fear” and other mental propensities to our Lord Sri Hari.

“This boy” — by giving this type of addressal, it is described that, “he will attain the abode of Brahma “once again”. Our Lord had protected him only for the sake of getting some tasks fulfilled through him. The serpent Takshaka will be symbolic of the arrow of Brahma and through this “arrow”, the king will meet with his “death” (i.e. he will give up his body).

“Oh king!” — This addressal has been made to reiterate, that the kings who are well disciplined in the art of fighting a “war”, do not get easily “infatuated” (Moham). ON SURRENDERING TO THE LOTUS FEET OF OUR LORD, “FEAR” CANNOT TOUCH A DEVOTEE!” Thus Parikshit will attain the lotus feet of our Lord.”

All the above future “tidings” about King Parikshit were told in secret to King Yudhishtira by the wise Brahmins. How did these Brahmins get this type of knowledge about the events of the future? It is said here, that they were adepts in the knowledge of horoscopes (astrology). Knowledge of “horoscope” is part of the science of astrology, which is very useful for predicting about the future events. It is indeed a “truism”, that these noble Brahmins, were aware of each and every type of “knowledge”. These Brahmins were rewarded with plentiful of gifts by King Yudhishtira. Having got their desires fulfilled, all these Brahmins went to their homes i.e. not to any other place! ON WHOM, OUR LORD HAS BECOME HAPPY, EVEN THE FACTOR OF “TIME” (KAALA) WILL BLESS WITH FAVOURABLE SITUATION AND EVENTS! This is what is emphasized here.

On the basis of the above “sayings” (of the Brahmins), now, the “dialogue” is being told as follows.

स एष लोके विख्यातः परीक्षित इति यत्प्रभुः ।

पूर्वदृष्टमनुध्यायन् परीक्षेत नरेष्विह ॥३०॥

VERSE 30 Meaning: “In this way, King Parikshit is very famous in this world. On being blessed with the “capacities and abilities” by our Lord Sri Krishna, he has become blessed with the same glory as of our Lord

(i.e. same as our Lord). He had got, the “Darsan” of our Lord earlier. He now meditated on this Lord and due to this, he was hailed as “Parikshit”.

श्रीसुबोधिनी: स एष इति। या भगवता रक्षितः स इदानीमग्रिमकर्तार्यमनूद्यते एष इति। परीक्षिदिति विख्यातः। ननु विष्णुरात इति विख्यातो भविष्यतीति सर्वज्ञानां वचनम्। तत्कथं परीक्षिदिति। लोके विख्यात इति। तत्राऽऽह—**यत्प्रभुरिति।** यस्मात्कारणादयं प्रभुः। भगवता स्वसामर्थ्यदानाद्भगवद्रूपो जात इति पूर्वं भगवत्करणापेक्षयाऽपोदानीन्तनभगवत्कृत्यं सन्निहितत्वादादरणीयम्। पूर्वस्य च फलमिति विष्णुरातनाम्ना प्रसिद्धोऽपि परीक्षित्वेनैव प्रसिद्धः। तत्र निमित्तमाह—**पूर्वदृष्टमिति।** इदं हि नाम तस्य क्रियोद्बोधकम्। परीक्षितमात्मानं श्रुत्वा परितो भगवन्तमीक्षते। परित ईक्षामित परीक्षितः। अथवा। **इदिति** इवार्थेऽव्ययं “**सर इन्मुखं त**” इत्यत्र प्रसिद्धम्। परित ईक्ष दर्शनम्। अविभक्तिकधातुनिर्देशः। परितो दर्शनमिवाऽयमिति तकारान्तः। तेनैतत्सङ्गेऽन्यस्याऽपि परितो दर्शनं भवतीति ज्ञापितम्। **नरेष्विति।** “**आविस्तरां प्रपश्यन्ती**”ति वाक्याद्भगवद्दर्शनाधिकारः सूचितः। अथवा। परीक्षिदिति विख्यातः। तत्र हेतुः। यस्मात्प्रभुर्भगवानेव ज्ञातवानयं बालकोऽग्रे नरेषु पूर्वदृष्टं रूपमनुध्यायन् परीक्षेत परीक्षां कुर्यादिति। “**अङ्गुष्ठमात्रं पुरुषं निश्चर्कं यमो बलादिति**” जीवोऽव्यङ्गुष्ठमात्रो भवति। परमितरसामग्रीरहितः। अनेन वैलक्षण्येन जीवस्वरूपाद्भिन्नं भगवत्स्वरूपं जानात्वियेतदर्थं नामेत्यर्थः। **इह संसारे।** अत्राऽऽगतस्य बुद्धिभ्रंशः प्रायेण भवतीति ॥३०॥

दग्धशरीरत्वात्क्षीणतामाशङ्क्याऽऽह—

SRI SUBODHINI: This story is being told, with a view to tell about the king, who was protected by our Lord earlier. He will become famous as King Parikshit! These were the words of the “omniscient” Brahmins to the effect, that this king will also become famous as “Vishnuraata”. Later, he will become famous as “Parikshit” — as the Lord had given His own “capacity” to Parikshit — hence, he is of the same form

of our Lord only! He has now attained greater honour and respect due to the blessings of our Lord — as he had done all the “tasks” as per the will and desire of our Lord. Our Lord had protected Parikshit for the reason, that King Parikshit will protect “Dharma” and through this, “Sri Bhagavatam” will get spread throughout the Universe. The name of “Vishnuraata” means the devotee, who has “been protected by Lord Vishnu”. He became more famous as “Parikshit”. The reason for this was, that he had got the “Darsan” of our Lord in the “foetus” stage itself. After being born, he meditated on this form of our Lord, at all times — as a practice — PAREEKSHA — Hence, his name became famous as “Parikshit”. This name, thus describes his “action”!

The word “Parikshit” has another meaning also viz. that on hearing about the name of “Parikshit”, he began to see our Lord only on all the four sides! The word “Pari” means “all the four sides” and “Ikshaam” means “by seeing” — thus his name became famous as Parikshit! Alternately the word “Yit” in the name of “Parikshit” means “to see” (as can be seen from the 5th canto, where King Agneendra speaks to his Apsara wife Poorvachithi, through which we can see that the verb “Yeeksha” is used to indicate the meaning of “seeing”). THE PURPORT IS, THAT KING PARIKSHIT ALWAYS SAW OUR LORD, ON ALL THE FOUR SIDES!

By associating themselves with King Parikshit, all others also attained the “Darsan” of our Lord. this fact also is proved.

It is said here, that King Parikshit was constantly “seeing and examining” all the “persons”, with a view

to see our Lord in them! In the 11th canto, our Lord has told Sri Uddhava that, “one should see the manifestation of our Lord in the body of a “Purusha” (male)”. In this way, getting “Darsan” of our Lord, in a “male” body is deemed as “appropriate” and “deserving”.

There is also another reason for the “fame” attained by the name of “Parikshit”. It is said, that our Lord thought, that “this boy has seen Me in a particular form in his foetus stage, and he is now able to see this same form in every “male”. He is now meditating on this form, and he will now examine in all these “male” forms, to see “My divine form”, and will think that “I have already seen this form of our Lord, even in the very beginning”. Due to all these reasons, he got the name of Parikshit.

It is said in the scriptures, that “Lord Yama” (of death) dragged the “Purusha” of the size of the thumb, with force”. Through this, we can surmise, that the “Jeeva” is of the size of the “thumb”. But our Lord had given “Darsan” of His divinē form with various weapons, dresses etc. to King Parikshit. This “form” is not possible for the “Jeeva” to be seen. Due to this significant “difference”, the form of “Jeeva” is different from that of our Lord. Because of this capacity of King Parikshit to see this “difference” clearly, his “name” became “Parikshit” (he who sees clearly). —

Our Sri Mahaprabhuji says here, that those who are born into this world, usually, have their “intellects” in a state of destruction. But with a view to ensure, that even in this “intellect”, there should be remembrance of our Lord, the name of “Parikshit” has been used!

King Parikshit’s body had been burnt earlier through the arrow of Brahma, unleashed by Aswathama. Due to

this, did his body become weak and powerless? This "doubt" is removed through the following verse.

स राजपुत्रो ववृध आशु शुक्ल इवोदुपः ।

आपूर्यमाणः पितृभिः काष्ठाभिरिव सोऽन्वहम् ॥३१॥

VERSE 31 Meaning: "Like the moon, who is the husband of the stars, get progressed in the while lunar period, in the same way, King Parikshit, was progressed by his "fathers" (the Pandavaas) with newer dimensions, blossoming into a "totally integrated person" (Poorna)."

श्रीसुबोधिनी: स राजपुत्रो ववृद्ध इति। शुक्ले शुक्लपक्षे। उदुप इति स्त्रीवेष्टितत्वमुक्तम्। ता एव हि पोषणाभिज्ञाः। पितृभिरापूर्यमाणः। सर्वाभीष्टपदार्थदानात्। काष्ठाभिः कलाभिः। प्रत्यहं वैलक्षण्यदर्शनार्थं दृष्टान्तः ॥३१॥

एवं तस्य चरित्रं सर्वमुक्त्वा पूर्वं भगवन्मानसकृतमश्वमेधं पुनः काले केवलं भगवतैव सम्पादितमिति वक्तुं प्रकारमाह—

SRI SUBODHINI: In the white "lunar" period, the moon, the husband of the stars gets progressed. In the same way, prince Parikshit began to grow! Like the moon is surrounded by his "wives" (the stars) — as the ladies are very capable of making the children grow well — King Parikshit also began to grow in their midst. Parents such as King Yudhishtira and others blessed this boy, with whatever was required and desired by him, so that Parikshit can be made a "totally integrated" person! Like the moon is seen as different, due to its attaining "bigger" everyday, in the same way, the prince began to exhibit, daily, noble and auspicious qualities, and blossomed into a great person. The example of the "moon" is given, with a view to emphasize the aspect of constant progress and growth.

In this way, after describing the various events in the

life of Sri Parikshit, it is now told, that, in the first instance, our Lord had decided, in His mind, about the performance of the "Aswamedha" sacrifice by the King. Later our Lord only caused the performance of this "sacrifice" and with a view to tell this only, the way, through which all these events occurred, are being described.

यक्ष्यमाणोऽश्वमेधेन ज्ञातिद्रोहजिहासया ।

राजाऽलब्धधनो दध्यावन्यत्र करदण्डयोः ॥३२॥

तदभिप्रेतमालक्ष्य भ्रातरः कृष्णचोदिताः ।

धनं प्रहीणमाजहुरुदीच्यां दिशि भूरिशः ॥३३॥

तेन सम्भृतसम्भारो धर्मपुत्रो युधिष्ठिरः ।

वाजिमेधैस्त्रिभिर्भीतो यज्ञैः समयजद्धरिम् ॥३४॥

VERSES 32, 33 and 34 Meaning: "With a view to mitigate the hatred of his clan members, King Yudhishtira became desirous of performing the Aswamedha sacrifice. But he was not able to procure wealth to perform this sacrifice, through the usual method of taxes and fines! Due to this, he began to think further." (32)

"Realizing the views of King Yudhishtira, our Lord inspired his brothers, and they brought and gave him immense wealth from the northern region." (33)

"King Yudhishtira, the son of "Dharma" (Lord Yama), using this "wealth", arranged to procure all the required materials and worshipped our Lord Sri Hari, in a perfect way, with respectful fear, through the performance of three "Aswamedha" sacrifices." (34)

श्रीसुबोधिनी: यक्ष्यमाण इति। करदण्डादिकं त्वकर्तव्यम्। द्रोहपरिहारार्थत्वादश्वमेधस्य। उचितकरादेस्तु राज्यनिर्वाहकत्वम्। अतो राजा

अलब्धधनः कथं धनं प्राप्स्यामीति दध्यौ। करदण्डयोरुक्तो विनियोगः। राजत्वादेव न प्रतिग्रहः। देवताधिष्ठानान्न मेवादेः समानयनम्। पूर्वं राज्यवर्णने य उत्कर्ष उक्तः स प्रजानामर्थैः। राजस्तु कुतोऽपि याचनमयुक्तम् अतश्चिन्ता। भगवानपि न याचितः। अन्यथा नूतनमेव दद्यात्। किन्तु तदभिप्रेतमालक्ष्य भ्रातर एव समानीतवन्तः। तेऽपि चिन्ताकुलिता भगवतैव प्रेरिताः। अनेन भक्तानामल्पचिन्तामपि भगवान्न सहत इति सूचितम्। प्रहीणं बहु। अतिनिन्दितं वा। ब्राह्मणानां तदिति। आनयनं भगवत्प्रेरणात्। द्रोहस्तेषांपीडा। ब्राह्मणादीनां दुःखदूरीकरणार्थं प्रवृत्तोऽश्वमेधो ब्राह्मणानामेव द्रव्यैरुचितः। उदीच्यां दिशि। मरुत्तयज्ञे दक्षिणात्वेन प्राप्तं द्रव्यं भारान्नेतुमशक्यमुत्तरदेशे बहु परित्यक्तमस्ति। तदानीतमित्यश्रः। तेन सम्भृतसम्भारः। धनेन सम्भृता आज्यं पशवः पुराडाशीयादयः सम्भारा येन। तस्याऽयुक्तत्वं निराकरोति—धर्मपुत्र इति। त्यक्तं भूमौ राजकीयमिति। युधि स्थिरत्वादश्वमेधसिद्धिः। अश्वमेधैरेव यज्ञैः। “यज्ञेन यज्ञमयजन्ते”ति श्रुत्यर्थख्यापनामेवमुक्तम्। हरिमिति। ब्राह्मणानामपि दुःखदूरीकर्तारम्। अतो न पूर्वोक्तविरोधः। आहूत इति श्लोकद्वयं प्रक्षिप्तम् ॥३२॥३३॥३४॥

इति श्री भागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षित-
विरचितायां प्रथमस्कन्धे द्वादशोऽध्यायः ॥१२॥

SRI SUBODHINI: With a view to mitigate the hatred of his “clan” (caste) members (arising due to “mass killing” due to the Mahabharata war), it was necessary for King Yudhishtira to have performed the “Aswamedha” sacrifice. But he could not raise enough “wealth” for performing these sacrifices, through the usual fines and new taxes — as the “subjects” will rise in revolt! The revenue brought in through the usual taxes and fines was found to be adequate only to run the administration of the kingdom. Deeming it inappropriate to raise funds for the performance of the sacrifices, in the usual way of more taxes and fines, Yudhishtira was not able to raise additional “wealth”. Being a “King”,

he was prohibited from borrowing or taking "charity" from anyone, for the conduct of these sacrifices.

In the Meru mountains, lived the celestials. But, it was not possible to get wealth from these regions. In the earlier portion, we have already seen, that King Yudhishtira was considered as "great and glorious" in the way he ruled his "people", and made them attain welfare and happiness. It is said, that the wealth, paid by way of taxes and fines, should be spent only on the "people", who have paid the same. Instead, this wealth of the people should not be spent on self-indulgences by the King, by way of seeking pleasures of the palate and others. The King is also not supposed to "beg" from others. Hence, King Yudhishtira was in a dilemma due to all these reasons!

King Yudhishtira did not request our Lord either for this wealth. In fact our Lord would have immediately blessed him with new "wealth"! But, realizing the predicament of King Yudhishtira, his brothers brought immense wealth and gave him. In the first instance, these brothers had become unhappy with the anxiety of Sri Yudhishtira. But later, due to the inspiration from our Lord, they brought immense wealth. **OUR LORD CANNOT PUT UP OR TOLERATE EVEN THE SLIGHTEST PAIN OR ANXIETY OF HIS DEVOTEES!** This is what is indicated, through this.

The wealth brought from the northern region was very large or it was full of "blemish" — as this wealth belonged to the Brahmins. But this wealth was brought only due to the inspiration of our Lord. King Yudhishtira did not want to give pain to anyone. In fact, he was performing the Aswamedha sacrifice, only with a view to mitigate the sorrow of these Brahmins. Hence, it was our

Lord, who inspired him to conduct this sacrifice, with the help of wealth brought from the Brahmins. This wealth of the Brahmins, was the "gift" received by them, during the sacrifice performed by King Marut! This wealth was so very large, that these Brahmins could not carry all of it with them. They had left the balance wealth, in the northern region, after carrying whatever they could with them. It was this wealth, which was lying unused there, which came to be used for this sacrifice.

Using this wealth, a lot of ingredients like animals and other materials were gathered and the sacrifices were performed. Though, the performance of this sacrifice with the wealth of the Brahmins was not proper, it is said, that King Yudhishtira, was the son of Lord Yama (Dharma) and he will always conduct himself, only in a "righteous" (Dharmik) way! It is said, that the "wealth" left behind, unclaimed, on this earth, belongs to the King only. King Yudhishtira was aware of this "rule"!

The name of "Yudhishtira" means — a person who is balanced and firm in a war! (YUDDHE — STHIRAHA). Only such a king is entitled to conduct an Aswamedha sacrifice. He worshipped our Lord Sri Hari with the performance of three Aswamedha sacrifices.

In the "Purusha Sooktham", it has been said, that "The celestials, through the performance of sacrifices, worshipped the Lord of the sacrifices". With a view to bring out the true meaning of this Vedic saying, it is said, that one should worship Lord Sri Hari, through the performance of these sacrifices. OUR LORD BEING "SRI HARI" IS ALWAYS EAGER TO MITIGATE THE SORROW OF BRAHMINS ALSO! Hence, the wealth,

which was given by them on this earth, was brought back now, only through the inspiration of our Lord.

There are two more verses titled "Aahutaha" which we come across — but these two are interpolations!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 12 of Canto I of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्रीभागवतं - प्रथमस्कन्धं - त्रयोदशोध्यायं ॥

SRI BHĀGAVATAM - CANTO 1,

CHAPTER 13

एवं भागवतश्रोतुर्देहोत्पत्तिर्निरूपिता ।

पुरुषत्रयमुक्तिर्हि तन्मुक्त्यर्थं निरूप्यते ॥१॥

पिता पितामहश्चैको धृतराष्ट्रस्ततः परः ।

प्रपितामहमुक्तिर्हि पूर्वं तत उदीर्यते ॥२॥

ततोऽध्यायद्वयेनैव द्विरूपत्वात्पितामहे ।

सनिमित्तां मुक्तिमाह हेतुकार्यविभेदतः ॥३॥

अमुक्तपितृका मुक्तिं नाऽप्नुवन्तीति वार्यते ।

अतो निश्चिन्ततासिद्ध्यै चित्तशुद्धिरिहोच्यते ॥४॥

ततो द्वयेनेन्द्रिययाणां राज्यशौर्यादिवर्णनैः ।

ततो वैराग्यसत्सङ्गावधिकारः फलोन्मुखः ।

ततो भवति पुष्टोऽपि नाऽन्यथेत्यग्रिमा कथा ॥५॥

तत्र प्रथमं धृतराष्ट्रमुक्तिरुच्यते। सा ज्ञानसाध्येति ज्ञानसिद्ध्यर्थं विदुरप्रसङ्ग उच्यते। विदुरोऽवान्तरव्यापारः। धर्मराजत्वेन गुरुर्वा। भगवता स्मृत इति तस्य दोषनिवृत्तिः। विदुरमैत्रेयकथां स्कन्धद्वये वक्ष्यति। तदग्रिमकथाऽत्र प्रयोजनार्थं निरूप्यते—

KARIKAS 1 to 5 Meaning: “In this way, the origination of the body of King Parikshit, who was the “principal hearer” of Sri Bhagavatam has been described. Now, for the sake of his “liberation” (Mukthi), the “liberation” of three other persons is being described. (1)”

“The liberation of the (1) father, (2) grandfather and (3) great grandfather viz. King Dhritaraashtra is being explained. In this, the “father viz. Abhimanyu” was a “part” (Amsa) of the “moon”, and due to this, Abhimanyu died facing the moon. In this way, he attained “liberation” (Moksha). The 5 Pandavaas were his “grandfathers”, and King Yudhishtira was the most important among them. He is referred to as the “grandfather” representing all the 5 Paandavas. Dhritaraashtra is the great grandfather. Now, the liberation of both the “grandfather and the great grandfather” is being described. In this 13th chapter, in the first instance, the liberation of Dhritaraashtra is being explained. (2)”

“King Yudhishtira’s “liberation” will be explained in the 14th and 15th chapters, as he had the two “divisions” pertaining to him viz. the cause for his liberation, and the event of “liberation” itself! The reason for his “liberation” is the “going away” (disappearance) of our Lord, from this earth. Later, the “actions” of our Lord withdrawing all his senses etc. into Himself are told as the “controller” of King Yudhishtira’s liberation. King Yudhishtira had seen clearly “omens and signs”, portending the disappearance of our Lord from this earth. Later, while describing these “omens”, through the 14th and 15 chapters, the liberation of King Yudhishtira and others also will be explained. Through one chapter, the “omens” seen by King Yudhishtira will be explained.

Through the other chapter, the renunciation of King Yudhishtira, after giving up each and every object, and his liberation will be described. (3)"

"A person, whose father and grandfather have not attained "liberation", will also not attain his own "liberation". That is why, the liberation attained by father, grandfather and others is mentioned. This "liberation" of his "forefathers" made King Parikshit "anxiety free", as he was also certain of his own "liberation". Afterwards, through 3 chapters, the purification of his "intellect" is being described. This "purity" will aid and help his liberation. Due to this, the liberation attained by his great grandfather, grandfathers and father became the cause for the liberation of King Parikshit also. (4)"

Through the 16th and 17th chapters, a description of the "senses" (Indriyas), the kingdom, and the "great strength and glory" have been done. In the 18th and 19th chapter, the "detachment" (Vairagyam) of King Parikshit, and his participation in the "company of wise saints" (Satsangha) are explained. Due to this only, King Parikshit, became the recipient of our Lord's grace and was chosen by our Lord, to be the "hearer" of Sri Maha Bhagavata Purana. If he had not come into contact with Sri Sukadeva, King Parikshit would not have become "blessed". Due to this, the story of 19th chapter has been told.

The "dialogue", which Sri Vidura had with Dhritaraashtra is also explained, as the cause for the latter getting "knowledge" (Jnana). In the first instance, Sanatsujaata and others had given "instructions and advice" to Dhritaraashtra. This very same "instruction" was reiterated by Sri Vidurji. Sri Vidura was the

incarnation of Lord Yama (Dharmaraaja) and became the “Guru” of Dhritaraashtra, as he gave the “advice and instruction” to Dhritaraashtra. In the “Udyoga Parva” (of Mahabharatam), Sri Vidurji had given a discourse to Dhritaraashtra on the various rules of “justice” (Neeti). At that time, he had told that he was “not entitled to give instruction, on knowledge (Jnana)”. He, then, called Saint Sanatsujata, and through him, gave the instructions on “Jnana” to Dhritaraashtra. What were the instructions given now? Answering this, it is said, that our Lord Sri Krishna, during his “Leela” in Prabhaasa (holy place) had remembered Sri Vidura. In this way, Sri Vidurji got the necessary advice and instructions on “Jnana”, and had come over to Dhritaraashtra. Sri Vidurji was “cursed” to be a “Soodra” (4th caste) for a period of 100 years and this period of 100 years were fully completed. In this way, his “undeserving” nature to give advice on knowledge had been removed. The dialogue between Sri Vidurji and Sage Maitreya has been referred to, in a passing way, in Sri Bhagavatam (i.e. symbolic way). As the “Leela” of our Lord pertaining to “Sarga and Visarga” (creation of primordial elements and its subsequent forms) formed part of this “dialogue”, the same will be described in the 3rd and the 4th cantos. Here, an indication of that “story” is being given.

सूत उवाच—

विदुरस्तीर्थयात्रायां मैत्रेयादात्मनो गतिम् ।

ज्ञात्वाऽगाद्धास्तिनपुरं तया चाऽऽत्मविवित्सितः ॥१॥

VERSE 1 Meaning: “Sri Soota said, —“After understanding the “path” (Gati) of the “Aatma” from Sage Maitreya, during his pilgrimage, and after realizing

the divine nature of his "Aatma", through this teaching, Sri Vidurji came to Hastinapura."

श्रीसुबोधिनीः विदुर इति। तीर्थयात्रायां समाप्तायां चित्तशुद्धाबुद्धवोपदेशान्मैत्रेयं प्राप्य आत्मनो भगवतो गतिं चेष्टाम्। लीलामिति यावत्। तां ज्ञात्वा ज्ञानसम्पन्नो हस्तिनापुरमगमन्। भगवत्क्रिययैव तस्याऽऽत्मयाथात्म्यं स्फुरितम्। तदाह—तया चाऽऽत्मविवित्सित इति। तया गत्या। विवित्सितो विशेषेण ज्ञातः। अयमर्थः। मैत्रेयसमीपे गत्वा स्वस्य सर्वज्ञतासिद्धयै बहु पृष्टवान्। तत्र "यस्मिन् विदिते सर्वमिदं विदितं भवती"ति न्यायेन भगवच्चरित्रे ज्ञाते सर्वं ज्ञातं भवतोति तच्चरित्रं स्कन्धद्वयेनाऽवगतम्। तत्रैवमर्थः सम्पन्नः। सर्वं भगवदधीनम्। स यथा करिष्यति तथा भविष्यतीति केवलं तदाश्रयतया स्थातव्यम्। यथा प्रेरयति तथा स करोतीति कर्तव्यम्। तत्र मध्ये भगवदिच्छया धृतराष्ट्रमुक्त्यर्थं प्रेरितोऽग्रिमचरित्रमज्ञात्वाऽपि फलज्ञानाच्छीघ्रं पुनर्नगरे समागत इति ॥१॥

अतएव पूर्वं ये बहवः पदार्थाः पृष्टास्तानश्रुत्वैव समागत इत्याह—

SRI SUBODHINI: Sri Vidurji had completed his pilgrimage, and had attained the "purity" in his intellect and mind. On being prompted by Sri Uddhava, he went and met Sri Maitreya. He understood the various "Leelas" of our Lord from Sage Maitreya and attained "Jnana" (knowledge). Later, he went to Hastinapura. Thus, THROUGH THE GRACE OF OUR LORD ONLY, SRI VIDURJI HAD ATTAINED THE KNOWLEDGE, ABOUT THE REAL DIVINE NATURE OF OUR LORD! Due to this, Sri Vidurji went to meet Sage Maitreya and asked several questions, with a view to attain "total" knowledge. (POORNA JNANA).

The Vedas say that, "on attaining which knowledge everything here, becomes known" (YASMIN VIDITE SARVAM IDAM VIDITAM BHAVATI). As per this rule, IF A DEVOTEE UNDERSTANDS THE STORY AND

“LEELAS” OF OUR LORD, THEN, EVERYTHING ELSE BECOMES AUTOMATICALLY “KNOWN”. Hence, through the 3rd and 4th cantos, Sri Vidurji understood about the stories and Leelas of our Lord. HE REALIZED, THAT EVERYTHING IS UNDER THE “CONTROL” OF OUR LORD! WHATEVER HE WILLS, DESIRES OR DOES ONLY WILL HAPPEN! HENCE, IT IS THE DUTY OF A DEVOTEE TO ALWAYS REMAIN DEVOTED, TAKING TOTAL “REFUGE” (AASHRAYAM) IN OUR LORD! EVERYONE ACTS ONLY AS PER THE WILL AND INSPIRATION OF OUR LORD. HENCE, A DEVOTEE SHOULD DO ALL THE ACTIONS WITH THIS CLEAR UNDERSTANDING!

It was our Lord, who had inspired Sri Vidurji to go to Dhritaraashtra, with a view to give him “liberation”. After the completion of the 4th canto, the “story” described in the 5th canto was not known to Sri Vidurji. Even then, he realized that it is the nature of “liberation” to dwell in one’s own divine self, after giving up all other “forms”. Hence, with a view to attain “refuge” in our Lord, there is the description of the 10 Leelas of our Lord in Sri Bhagavatam. This was clearly understood by Sri Vidurji. Due to this, he came quickly to Hastinapura.

As Sri Vidurji had realized the full “result” of Sri Bhagavatam, he was asked several questions on different matters. But he did not respond to any of these. Instead, he came straight quickly to Hastinapura.

यावतः कृतवान् प्रश्नान् क्षत्ता कौषारवाग्रतः ।

जातैकभक्तिर्गोविन्दे तेभ्यश्चोपरराम ह ॥२॥

VERSE 2 Meaning: “Sri Vidurji had asked several

questions on various issues to Sage Maitreya. But he became “silent” (i.e. not interested to know) on all other issues/matters except the question on the ways and means of attaining the most important and valuable “Bhakthi” (devotion) to our Lord.”

श्रीसुबोधिनीः यावत् इति। क्षत्ता अन्तःपुराध्यक्षः। अनेनाऽतिनिपुणत्वं बोधितम्। कौषारवः कुषारोः पुत्रो मैत्रेयः। उत्तमाधिकारित्वाच्चरित्रैकदेश-श्रवणेऽपि भक्तिर्जाता। अतः फलस्य जातत्वात्तेभ्यः प्रश्नेभ्य उत्तरमश्रुत्वाऽप्युपराम ॥२॥

एवं तस्य ज्ञानवत्त्वाय पूर्वकथामनूद्य समागतस्याऽग्रिमकृत्यं वदन् समयप्रतीक्षार्थं स्थितिसिद्धये तस्य सत्कारमाह तं बन्धुमित्येकादशभिः—

SRI SUBODHINI: Sri Vidurji has been called here as “Kshatha” — this indicates that he was the “president or controller” of the royal harem — thus indicating his “intelligent and clever” nature! He was also a great devotee of our Lord, and he had asked several questions to Sage Maitreya, who is named here as “Kowshaarava” — meaning as the “son of Kushaaroo”. Sri Vidurji was “deserving” of being imparted the highest “Jnana”. Hence, he listened to the “Leelas” of our Lord pertaining to “Sarga and Visarga” (creation by the Lord of the primordial elements and it’s subsequent “forms”) from Sage Maitreya, and due to this devoted “listening”, Sri Vidurji attained total “Bhakthi” to our Lord! As he had attained the highest blessing and result of total “Bhakthi” to our Lord, he was no more interested to get answers for the several other questions he had asked Sage Maitreya. He became silent, having got totally “fulfilled”.

With a view to indicate that Sri Vidurji had attained the highest “Jnana” (knowledge), it is said here, that he came to Hastinapura. His previous “story” was also told.

Now, whatever happened later, in being told. An indication of his welcome and reception is given. Through the next 11 verses, the "satisfaction" attained by the "11 senses" is being described.

तं बन्धुमागतं दृष्ट्वा धर्मपुत्रः सहानुजः ।

धृतराष्ट्रो युयुत्सुश्च सूतः शारद्वतः पृथा ॥३॥

गान्धारी द्रौपदी ब्रह्मन् सुभद्रा चोत्तरा कृपी ।

अन्याश्च जामयः पाण्डोर्जातयः ससुताऽऽस्त्रियः ॥४॥

प्रत्युज्जग्मुः प्रहर्षेण प्राणं तन्व इवाऽऽगतम् ।

अभिसङ्गम्य विधिवत्परिष्वङ्गाभिवादनैः ॥५॥

मुमुचुः प्रेमबाष्पौघं विरहौत्कण्ठ्यकातराः ।

राजा तमर्हयाञ्चक्रे कृतासनपरिग्रहम् ॥६॥

VERSES 3, 4, 5 and 6 Meaning: "Along with all his brothers, King Yushishtira saw the coming of Sri Vidurji, his close relative and came to receive him accompanied by Dhritaraashtra, Yuyutsu, Sanjay, Kripaacharya, Kunti, Gandhaari, Draupadi, Subhadra, Uttara, Dronacharya with his wife Kripa, and other wives of the family members of Paandu. An example is being given here. Like on the advent of "vital air" (Praana), the hands, leg etc. of the body become "awake" and begin to walk and do all types of actions, in the same way, all these persons came quickly to receive and welcome Sri Vidurji. They met Sri Vidurji and embraced him. They accorded due "welcome" as per the scriptures. They had felt the rise of intense love due to "separation", and through this love, began to shed tears through their eyes! They gave him an exquisite seat and King Yudhishtira

worshipped him, in an appropriate way.” (3 — 4 — 5 and 6).

श्रीसुबोधिनी: सर्वेन्द्रियप्रीतिनिमित्तं बध्यतेऽनेनेति बन्धुः। सुखदुःखज्ञानमोक्षैर्यथाधिकारं निर्णयः। आगतं दृष्ट्वा। अन्यार्थमागतत्वात् दूराज्ज्ञापनं येनोद्गच्छेयुः। सूतः सञ्जयः। शारद्वतः कृपः। शरस्तम्बे जातत्वात्। ब्रह्मन्निति सम्बोधनं स्त्रीणां गणनायां विकाराभावाय। कृपी द्रोणपत्नी। जामयः कुलस्त्रियः। देवरे लज्जा भावार्थम्—पाण्डोरिति। ज्ञातयः। पुरुषाः। सुतैः आ सर्वतः स्त्रीभिश्च सहिताः। सकुटुम्बा ज्ञातय इत्यर्थः। प्रत्युज्जग्मुः। सम्मुखतया यताः तन्व इव। करचरणादय इव अभिसङ्गम्य। मिलित्वा। विधिवत्। शास्त्रानुसारेण यथायोग्यम्। कैश्चिदभिवादनम्। प्रेम्णा बाष्पसमूहम्। विरहे यदौत्कण्ठ्यं प्रेमतिभरत्वं तेन कातर दीनाः। पूर्वं तस्मिन् गते यत्प्रेम जातं, भगवतः प्रेमैव आनन्दरूपं भवतीति, तेन प्रेम्णा दीनाः। विषयालाभात्। एवं सर्वेषु मुख्यस्य पूजाधिकाराद्राजा त पूजयामास। दत्ते आसने स्वीकृतमासनं येन। अनेन पूजायां निषेधाभावः सूचितः ॥३-४-५-६॥

“गतश्रमं पृच्छेदि”ति धर्मशास्त्राच्छ्रमापनोदनमाह—

SRI SUBODHINI: A “relative” is one who is “bonded” with everyone else, through the satisfaction of all the “senses”, which one has. In this way, Sri Vidurji was considered as a “relative”, as he had participated, as per due authority, in the happiness, sorrow, Jnana and “liberation” of his relatives. Now, he had come specifically for the sake of liberation of Dhritaraashtra, and not to attend to any of the “tasks” of the Pandavas. Hence, he had not sent any advance “notice” about his arrival earlier! If he had sent this “notice”, then all of them at Hastinapura would have sent someone to escort him.

When Sri Vidurji came there, all of them stood up. Here, both Sanjaya and Kripaacharya are hailed as “Saaradwataha” (having been born out of the bundle of “arrows”). Kunti and other ladies also got up. These

ladies have been described, while addressing the group as “Brahman” — to indicate that all these “ladies” were “blemish free”.

The wife of Kripaacharya viz. Kripa and the other family ladies of Paandu did not feel any “bashfulness”, as they considered Sri Vidurji, as their “brother-in-law”. They also welcomed him standing up. All the ladies, along with their sons, now stood on all the sides to welcome him — like the quick action of hands, feet etc, which happens on the “entry” of “vital air” (Praana) into a body! As per the tradition, they embraced and greeted Sri vidurji. Persons of the same age, embraced Sri Vidurji, and those, who were younger prostrated to him. Due to the intensity of their increased “love”, tears began to roll down from their eyes. This was caused by the “separation” from Sri Vidurji for a long time, and it came now to be expressed as astonishing love! They became sorrowful and became anxious in their heart due to this long separation. When Sri Vidurji had gone away earlier, his love for them was not similar to the blissful love, which our Lord has for His devotees. But now, due to the intensity of their mutual love, they all got up quickly on seeing Sri Vidurji. All of them felt this emotion.

As King Yudhishtira had the prime authority to worship Sri Vidurji, he conducted this worship. On being comfortably seated, he was worshipped, which he accepted.

On his “tiredness” being removed (as having come from a distant place), it is traditional to ask questions on each other’s welfare. This is what is written in the Dharmasastras. This is indicated, as per the following verse.

तं भुक्तवन्तं विश्रान्तमासीनं सुखमासने ।
प्रश्रयावनतो राजा प्राह तेषाञ्च शृण्वताम् ॥७॥

VERSE 7 Meaning: "After completing his meals and getting rid of his tiredness, Sri Vidurji sat comfortably on a seat. King Yudhishtira now began to ask with deep humility, in a voice, which could be heard by all others too!"

श्रीसुबोधिनी: तं भुक्तवन्तमिति। प्रत्येकप्रश्नव्यावृत्त्यर्थं तेषाञ्च शृण्वतामित्युक्तम्। चकारान्मध्य आगताः पूजानन्तरमागताश्च परिगृह्यन्ते ॥७॥

प्रथमतो दयामुत्पादयति—

SRI SUBODHINI: Everyone present there did not ask Sri Vidurji. Only King Yudhishtira now asked his questions. All others are told to be "listening" only. While the completion of the worship was done by King Yudhishtira, many others also had come there. Now, they also were keenly listening. (The syllable "Cha" (and) indicates this.)

King Yudhishtira, in the first instance, is seeking the compassion and grace of Sri Vidurji on himself — as per the following verse.

युधिष्ठिर उवाच—

अपि स्मरथ नौ युष्मत्पक्षच्छायासमेधितान् ।
विपद्गणाद्विषाग्न्यादेर्मोचिता यत्समातृकाः ॥८॥
कया वृत्त्या वर्तितं वश्चरद्भिः क्षितिमण्डलम् ।
तीर्थानि क्षेत्रमुख्यानि सेवितानीह भूतले ॥९॥

VERSE 8 and 9 Meaning: "We were all saved, along with our mother, from the gruesome dangers such as being poisoned and from the burning wax house! (by

you). We all grew up under the shadow afforded by your protecting wing! Protected, as we are by you, are we being remembered by you at any time?" (8)

"When you traversed on this earth, would you please tell me as to how you lived? (i.e. looked after your body, through what means?) Which are the most important holy pilgrimage places on this earth, which were visited and served by you?" (9)

श्रीसुबोधिनीः अपि स्मरथेति। युष्मत्पक्षच्छायासमेधितान् नः अस्मान्। अपीति सम्भावनायाम्। स्मरथ। पूर्वं वयं भवद्भिरेव परिपालिताः। पक्षः पक्षपातः। तस्य छाया हिताचरणम्। पक्षिणामेषा व्यवस्था। मातरं पितरं पुत्रं वा कालान्तरे ते न परिचिन्वन्ति। तदर्थं पक्षादिपदप्रयोगः। स्मरणार्थं पालनविशेषं ज्ञापयति—विपदगणान्मोचिता इति। आपदां समूहात्। तमेव गणयति विषाग्न्यादेरिति। विषमोदकदानं लाक्षागृहदाहश्च प्रत्येकसमुदायनाशकौ। समातृका इति स्त्रीणामपि वधे शत्रूणां न विचिकित्सा। सरक्षका मोचिता इति वा। एवं दयामुत्पाद्य क्लेशजनित दुःखमनुवादेन गच्छतीति वृत्तिप्रश्नः। वृत्तिर्जीविका। वर्णाश्रमविभागविहितया यादृच्छिकया वेति। वः युष्माभिः। जीवनस्याऽनभिप्रतत्वात्तत्प्रति स्वातन्त्र्याभावान्न कर्तरि तृतीया। अपि तु सम्बन्धमात्रे षष्ठी। भूपर्यटने तु विवक्षितत्वात्कृतृत्वम्। अतश्चरद्भिरित्युक्तम्। क्षितिमण्डलमित्यत्यन्तसंयोगे द्वितीया। तेन सर्वत्रैकविधानाभावात्परित्यागभावनां कृत्वाऽपरित्यागभावनां वा कृत्वा जीवितमिति प्रश्नार्थः। द्वितीयपक्षे अतः परमत्र स्थास्यन्तीति मनोरथः। क्षेत्राणि मुख्यानि यत्र। जलप्रधानं तीर्थम्। स्थलप्रधानं क्षेत्रम्। क्वचिदुभयमेकीभवत्। प्रयागवेणीवदिति। तानीह भूतले सेवितानि। मुख्यानां सेवितत्वादतः परं न गन्तव्यमिति भावः ॥८-९॥

ननु फलस्याऽसिद्धत्वात्सम्यक् चित्तशुद्धिपर्यन्तं तीर्थाटनं कर्तव्यमिति चेत्? तत्राऽह—

SRI SUBODHINI: "We have grown under the protecting cool shadow of your wings! Do you remember us at any time? In the first instance, you only had

protected us! You and we were always together (of the same view). Hence, at all times, you conferred welfare on us!" Among the birds, there is this rule that the small child-birds are made to grow up under the wings of their parents. Afterwards the "parents" forget about their children. "In the same way, you have made us grow." (Pakshachaya).

With a view to make Sri Vidurji remember them, the fact of their protection by Sri Vidurji and conferring of welfare and looking after etc. are mentioned. "You have saved us from very gruesome dangers and accidents. We were asked to eat poisoned "Laddoos", and were subjected to undergo "fire", in a burning wax house." King Yudhishtira made Sri Vidurji remember these instances. The offering of poisoned "Laddoos" pertain to Bheemasena and all of them, along with mother Kunti were involved in the burning of the house of wax. "In this way, you saved one of us at some time, and all of us at another time. Not only us, you have saved our mother also along with us". In this way, it was indicated, that the enemy of the Pandavas did not hesitate even to kill "women". You have protected us like our mother."

"Did you look after your body (lived) as per the rules of caste and station-in-life (Varnaashramaan) or as per the will and desire of our Lord, you had looked after your body, with whatever was available and became happy with it? We are aware, that you have no specific desire in your mind during this life. Hence, you are not independent. When you "roamed" through all parts of this earth, your "freedom" to move about is indicated. Did you live, at all these places, with a spirit of "renuncia-

being poisoned and from the burning wax house! (by

tion” as the same type of food would not be available at all places? Or did you live without this spirit?” The inner mind of King Yudhishtira thought, that as Sri Vidurji had lived, up to now, with a spirit of “renunciation”, he will continue to live, in the same way, in the future also!

“Which are the most important pilgrimage places you visited?” Where the importance is given to “water”, that place is called as “Theertham”. Where the importance is given to the place, that place is called as “Kshetram”. At some places both of these co-exist — like Prayaaga, where both the “water” and “place” are considered as “holy”. “In this way, you have visited all the important pilgrimage centres of this earth and no place remains to be visited by you”. The purport of this statement, is that it was King Yudhishtira’s desire, that Sri Vidurji should now reside in Hastinapura only!

Till a devotee attains the desired “result” (Phalam) or till he attains the total purity in his mind, he is supposed to visit the pilgrimage centers (holy places). If Sri Vidurji were to reply like this, King Yudhishtira clarifies the actual situation i.e. the glory and greatness of Sri Vidurji.

भवद्विधा भागवतास्तीर्थभूताः स्वयं विभो ।

तीर्थीकुर्वन्ति तीर्थानि स्वान्तःस्थेन गदाभूता ॥१०॥

VERSE 10 Meaning: “Oh wise ‘Sri Vidurji! Devotees of our Lord like you are by themselves the best of all holy pilgrimage centers! Hence, the Lord, who is the wielder of the mace, and also being seated in your heart, makes such holy pilgrimage centers as “greater” centers of pilgrimage.”

श्रीसुबोधिनीः भवद्विधा इति। न हि भवतां तीर्थाटनेन कश्चिद्गुणो भवति। तत्राऽधिकारिणस्त्वन्ये। नन्वस्मद्विधा अपि तीर्थेषु पर्यटन्तीत्याशङ्क्याऽऽह—भवद्विधा इति। सत्यं पर्यटन्ति। न तु स्वार्थं किन्तु तीर्थकृपया। “हरन्त्यघन्तेऽङ्गसङ्गत्तेष्वास्ते ह्यघभिद्धरिरिति वाक्यात्। स्वयमेव ते तीर्थभूताः पापिनां स्पर्शदोषादुष्टानि तीर्थानि तेषां दोषं स्वयं गृहीत्वा। स्वग्रहणात्पूर्वमतीर्थानि तीर्थीकुर्वन्ति। तर्हि तेषां का गतिरित्यत आह—स्वान्तःस्थेन गदाभूतेति। तेषां हृदये भगवान् गदां गृहीत्वा प्रकटस्तिष्ठति। अतो गदाया आसन्यरूपत्वाद्भगवान् साधनं चाऽपहतपाप्मरूपम्। “ते ह आसन्यं प्राणमूचुरिति”त्यत्र यथा सर्वपापनाशस्तथा प्रकृतेऽपीति। तीर्थानामपि पापं भगवत्समीपं प्राप्य गच्छतीत्यर्थः। अनेन भगवदाज्ञायामेव तीर्थाटनं कर्तव्यमन्यथा भगवतः प्रयासजननात्र कर्तव्यमिति भावः। अतोऽत्रैव स्थातव्यमिति फलति ॥१०॥

एवमागतं कुशलं पृष्ट्वा भगवद्भक्तत्वादयं भगवद्भक्तान्तं ज्ञास्यतीति पृच्छति—

SRI SUBODHINI: “No virtue or quality is added to you, through your going on a pilgrimage (i.e. there is no special benefit for you, as you do not need this). Only others would need to go on such pilgrimages!” If Sri Vidurji were to say, that “people like us usually go on pilgrimages”, then, it is said, that “it is indeed true, that great saints like you, do go to the various pilgrimage centers. You go there, not to attain any selfish benefits. Instead, you go there with a view to shower your grace on these pilgrimage centres.”

In the 9th canto, King Bhagirata had prayed to the Ganges water to come down to this earth. At this time, the holy Ganges river told, “I am prepared to come to this earth. But everyone will wash their sins in my river. Where will I wash off these “sins” of everyone else? For this query, King Bhagirata replied, “The

devotees of our Lord will take bath in your river. Through their "body" coming into contact with you, they will remove all your sins. THIS IS BECAUSE OF THE FACT, THAT OUR LORD SRI HARI, WHO DISPELS ALL THE "SINS" OF EVERYONE, RESIDES IN THEM!

"DUE TO THIS, GREAT DEVOTEES LIKE YOU, ARE BY THEMSELVES HOLY PILGRIMAGE CENTRES. By the touch of the "sinners", the holy waters in a pilgrimage centre gets polluted with their sins. In this way, the pilgrimage centre and its "waters" become "blemishful". The devotees of our Lord accept this "blemish" of the holy pilgrimage centres, and reconvert these "polluted" pilgrimage centres, as holy and sacred!

What happens to the devotee who accepts the "blemish" of these holy places? This doubt is removed by telling that OUR LORD SRI HARI RESIDES IN A MANIFESTED FORM, IN THE HEART OF THESE DEVOTEES, WITH HIS WEAPON OF UPLIFTED "MACE" (GADA). This "mace" is of the form of the most important vital air of "Aasaanya" (Praana) and it will not permit, either in our Lord or in the devotee himself, the existence of this "blemish and sin". In the Vedas, a description has been given on this "Aasaanya" Praana (vital air). It has been said, that this "Aasaanya" vital air is capable of destroying each and every type of sins and OUR LORD IS SEATED IN THE HEART OF HIS DEVOTEES, HOLDING THE "MACE", WHICH IS OF THE FORM OF "AASAANYA" VITAL AIR! When such great and exalted devotees of our Lord touch these pilgrim centres, the "sins" of these pilgrim centres get destroyed, no sooner they come near to our Lord!

In this verse, it is said, that it is our Lord's "order" that all devotees of our Lord, should undertake to do pilgrimages. Of course, if there is no "order" from our Lord, then, one should not go on a pilgrimage. Why? The devotees of our Lord, by going over to the pilgrimage places will take over the "sins" from others, and our Lord will have to destroy all these sins, as He is present in the heart of His noble devotees! This gives "trouble and stress" to our Lord. Hence, one should clearly realize our Lord's views, desires and "order", and then only a devotee should undertake to go on a pilgrimage! Not otherwise!

Hence, "Oh Sri Vidurji! Please remain here only" — this seems to be the opinion of King Yudhishtira.

In this way, after asking about the welfare of Sri Vidurji, King Yudhishtira now asks about our Lord, thinking, that Sri Vidurji was a great devotee of our Lord, and he will have the "news" about our Lord — as per the following verses.

अपि नः सुहृदस्तात बान्धवाः कृष्णदेवताः ।

दृष्टः श्रुता वा यदवः स्वपूर्या सुखमासते ॥११॥

इत्युक्तो धर्मराजेन तत्सर्वं समवर्णयत् ।

यथानुभूतं क्रमशो विना यदुकुलक्षयम् ॥१२॥

VERSES 11 and 12 Meaning: "Oh loving father"! Our Lord Sri Krishna is the Lord and master of all the Yadavaas! They are our loving relatives. Are they all living with welfare and well being in the city of Dwaraka? You might have seen them recently or might have heard about them? (11)

"On being asked like this by King Yudhishtira, Sri

Vidura told about his experience of the events, in the way they had happened. He did not tell anything about the destruction of the Yadava clan!" (12)

श्रीसुबोधिनी: अपि न इति। विदुरेण सह तथा सम्बन्धाभावेऽप्यस्माभिः सह सम्बन्ध इति न इत्युक्तम्। विदुरमप्यात्मत्वेन स्वीकृत्य वा। सुहृदो मित्राणि। तातेति स्नेहेन सम्बोधनं तेष्वपि स्नेहबोधनाय। कृष्णदेवता इति सुखवासे हेतुः अतएव त्वया दृष्टः। बन्धुत्वेन लज्जया चेन्न दृष्टास्तर्हि भगवदीयत्वाच्छ्रुताः। स्वपुर्यां द्वारकायाम्। स्वस्थानेऽल्पेनाऽपि विषयेण सुखं भवतीति। यदव इति। भक्तवशत्वादपि सुखं सम्भावितम्। अनेन त्रिविधमपि दुःखं निवारितम्। कृष्णदेवतत्वान्नाऽऽधिदैविकम्। यदु (?) त्वान्नाऽऽध्यात्मिकम्। स्वपुर्यामिति नाऽऽधिभौतिकम्। एवम् सम्भावितकुशला भवन्मुखान्निश्चिताश्चेत्तदाऽस्माकं सुखमिति प्रश्नाभिप्रायः। एवं स्मरणादिकुशलान्तैः प्रश्नैः पृष्टः सर्वमेव यथानुभूतं सम्यगवर्णयत्। परं मौसलव्यतिरेकेण ॥११-१२॥

"अबुवन् विबुवन् वाऽपि नरो भवति किल्बिषी"ति सभारूपे समाजे धर्मराजेन पृष्टः कथं नोक्तवानित्याशङ्क्याऽऽह—

SRI SUBODHINI: Sri Vidurji did not have such strong relationship with the Yadavaas, which King Yudhishtira had. That is why, King Yudhishtira has addressed them as "our Yadavaas"! Alternately, the reference to "my relatives" may indicate to Sri Vidurji only, as King Yudhishtira regarded Sri Vidurji as his own "Aatma" (i.e. oneself only). The word "Suhruada" indicates to a good friend (Mitra)!

"Oh father!" (son also)! This addressal indicates great love and affection. This also shows, that Sri Vidurji had also affection and love for the Yadavaas. The Yadavaas were living in happiness — as our Lord Sri Krishna was their only Lord and master. King Yudhishtira now asked, "You might have seen them recently? Alternately, when you had gone for your pilgrimage,

perhaps, you might have been in your "ascetic" form and feeling bashful (and perhaps) not seen them also! But, as you are belonging and blessed by our Lord (Bhagawadiya), you must have listened about them certainly!"

"These Yadavaas reside in their city of Dwaraka". The purport of asking this question is to indicate, that in your own place, people can live comfortably, with fewer things/conveniences. As King Yadu was a devotee of our Lord, his people viz. the Yadavaas are bound to have happiness. In this way, these Yadavaas would not suffer the "three types" of sorrow! How? (1) As our Sri Krishna is their Lord and master, they will not suffer any of the "celestial" woes or problems. (2) As they were belonging to the lineage of Yadu, these Yadavaas will not suffer physical difficulties also and (3) as they stayed in their own "city", they will not suffer the stress and problems created by external elements. "We will become happy only after listening to the actual news about the welfare of the Yadavaas", so said King Yudhishtira. (11)

Sri Vidurji now began to tell, in successive order, all the events, which he had experienced about the welfare of the Yadavaas. He did not speak anything on the episode of the "pestle" (Musala). He did not tell, therefore, the destruction of the Yadavaas, which happened at Prabhasa, through the will of our Lord's "Leela" and as told to him by Sri Uddhavji. (12)

It has been said that, "If a person does not speak properly in the Assembly of the king or tell something wrong — both of these are considered as sinful". On being asked by the "king" in his Assembly, why did

not Sri Vidurji speak truthfully about the events, which happened at Prabhasa? This "doubt" is being removed, through the following verse.

नन्वप्रियं दुर्विषहं नृणां स्वयमुपस्थितम् ।

नाऽऽवेदयेत्सकरुणो दुःखितान्द्रष्टुमक्षमः ॥१३॥

VERSE 13 Meaning: "The people (the Yadavaas) had got into such an unpleasant situation, which can be suffered or put up with only great difficulty! Sri Vidurji was of a tender heart, that he was not capable of speaking about such sorrowing Yadavaas. Hence, the compassionate Sri Vidurji did not speak or tell about the events connected with the "Prabhaasa Leela" of our Lord!"

श्रीसुबोधिनीः नन्वप्रियमिति। सर्वं पृष्टमेव वक्तव्यं न त्वप्रियम्। 'सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम्। प्रियं च नाऽनृतं ब्रूयादेष धर्मः सनातन" इति वाक्यात्। पृष्टेऽपि सत्यमप्यप्रियं न वक्तव्यम्। तत्राऽपि दुर्विषहम्। यस्मिञ्छ्रुते श्रोताऽपि म्रियेत। अतो धर्मिनाशकं श्रवणं न कारणीयमिति। तर्हि कथमग्रिमकार्यसम्पत्तिरत आह - नृणां स्वयमुपस्थितमिति। स्वत एव जनमुखादेव ज्ञास्यन्ति किं स्ववचनेनेति। किञ्च। करुणावान् सर्वथा न वदेत्। दुःखितं दृष्ट्वा स्वस्याऽपि दुःखसम्भावात्। न हि कश्चित्स्वदुःस्वार्थं यतते। अतो धर्मशास्त्रात्रीतिशास्वाद्युक्तेश्च परस्मै दुःखं न वदेदिति भावः। यतो-दुःखितान्द्रष्टुमक्षमः ॥१३॥

स्वकार्यं ते मा जानन्त्विति गुप्तभावः स्वावसरप्रतीक्षया तत्रैव स्थित इत्याह-

SRI SUBODHINI: It is usually proper to answer specifically to what is asked for! But it is also said that, "unpleasant" events should also be not told! It is said, that one "should speak truth but tell it in a pleasant way. But never tell an unpleasant truth. Never tell also, that

which is pleasant but not truthful. This is the long-standing Dharma". Being so, although asked for, and though it is truthful, it is also said, that no one should speak a "bitter-truth"! Even among these, that news which is unbearable should never be spoken. Moreover, that news should never be told, which makes the "hearer" get destroyed or puts him in a grave danger or peril (die)!

A question may be asked now as to how, the "actions", which are required to be done, after hearing such a "news" will be done, if the "news" is not told or passed on? On this, it is said, that perhaps this "news" may be got by him by himself or it may be told by his own friends. Due to all these reasons, Sri Vidurji did not speak about the "Leela" of our Lord at Prabhāsa. Moreover, Sri Vidurji was a compassionate devotee, and did not want to give sorrow to King Yudhishtira. He was not capable of seeing others' sorrow, as he had a heart of wonderful and deep love for everyone. Hence, as per the "rules of conduct" (Dharma Sastra) and "rules of justice" (Neeti Sastra), Sri Vidurji decided not to tell the events pertaining to the destruction of the Yadavaas.

Due to the above, none could decipher this "news", which was in the heart of Sri Vidurji. It remained a secret. Hence, awaiting a proper opportunity, Sri Vidura lived in Hastinapura only - as per the next verse.

कञ्चित्कालमथाऽवात्सीत्सत्कृतो देववत्सुखम् ।

भ्रातुर्ज्येष्ठस्य श्रेयस्कृत्सर्वेषां प्रीतिमावहन् ॥१४॥

VERSE 14 Meaning: "Sri Vidurji was eager to confer auspicious welfare, on his blind elder brother

Dhritaraashtra. He was also loving and kind to everyone. He remained there for some time, enjoying the welfare and comforts befitting the hospitality given to the celestial deities."

श्रीसुबोधिनी: कञ्चित्कालमिति। अथ प्रश्नसमाप्त्यनन्तरम्। देववत्। यथैव वदन्ति कुर्वन्ति तदेव मन्यते। विश्वासार्थं स्वसुखं ज्ञापयन् पूजितस्तिष्ठतीत्यर्थः। स्थितौ हेतुमाह। भ्रातुर्ज्येष्ठस्य धृतराष्ट्रस्य। श्रेयस्कृतं वैराग्यादिसम्पादनेन मोक्षसाधकः। सर्वेषां प्रीतिमावहन्निति विश्वासार्थं सम्भावितदुःखदूरीकरणधर्मार्थं वा ॥१४॥

नन्वस्य कनिष्ठस्याऽयथाजातस्य कथं मोक्षसाधकत्वम्। अनधिकारात्। तत्राऽऽह—

SRI SUBODHINI: On being asked by Shri Yudhishtira, Sri Vidurji, who was treated like a "celestial deity", now lived in Hastinapura, as per his exemplary nature and conduct, regarding everyone as "his own"! He made everyone get confidence and faith in him, and due to this, he lived in great happiness. He lived there, due to the reason, that he desired to inspire the sense of "detachment" (Vairagyam) in his elder brother Dhritaraashtra, so that the latter can attain "liberation". Due to this, he loved everyone. Hence, with a view to inspire faith, and to ward off the "sorrow", he lived there, treating this "task" as his duty!

A doubt may arise here. Sri Vidurji is younger to Dhritaraashtra, and was also the son of a servant maid! Hence, was he entitled to give advice and instructions to Dhritaraashtra? How will his "advice" enable Dhritaraashtra to attain "liberation"? This is being answered as follows.

अबिभ्रदर्यमा दण्डं यथावदघकारिषु ।

यावद्धार शूद्रत्वं शापाद्वर्षशतं यमः ॥१५॥

VERSE 15 Meaning: “For a period of 100 years the Lord of death viz. Yama had to take a “Soodra” body, due to a curse! Till the completion of 100 years, Lord Yama had handed over the power of giving appropriate punishment to the offending “Jeevas” to the celestial deity “Aryamaa”!

श्रीसुबोधिनी: अबिभ्रदिति। उत्तरोत्तरज्ञानात्पूर्वबलिष्ठतेति देहेन्द्रियप्रणान्तःकरणात्मनां व्यवस्था। तत्र यद्यात्मा ज्ञायते अयमहमिति तदाऽन्ये धर्मा दुर्बलाः। अतएव कुटुम्बादे (?) रप्युपदेष्टृत्वम्। पूर्णज्ञानवानपि सर्वत्राऽविचारिताभक्षणात्काकत्वं प्राप्तः। देहत्यागसमयेऽपि काकचर्यया वा। तस्मान्नायं कनिष्ठभ्राता न वा शूद्रः। किन्तु यमः। “माण्डव्यशापाद्भगवान् प्रजा संयमनो यमः। प्रातुः क्षेत्रे भुजिष्यायां जातः सत्यवतीसुतादि”ति वक्ष्यति। तर्हि क इदानीं यमलोकेऽधिकारीत्याण्ड्याऽऽह—अबिभ्रदिति। “विवस्वानर्यमा पूषे”त्यादिद्वादशाऽऽदित्याः। तत्र द्वितीयोऽर्यमा। स यावच्छूद्रत्वं दधार माण्डव्यशापात्, वर्षशतं तावदर्यमाऽधिकारं कृतवान्यथावत्पापकारिषु। शतवर्षानन्तरं तु न शूद्रत्वम्। अत उपदेशेऽपि न दोषः ॥१५॥

युधिष्टिरस्य विदुरविस्मरणार्थं कञ्चिद्राज्यभोगमाह—

SRI SUBODHINI: Successively, due to the lack of proper “knowledge” (Jnana) the body, senses, vital air, inner mind and finally the “Aatma” are treated as more strong and important by a “Jeeva” in the given order. Thus, due to the lack of “Jnana” of the “Aatma”, the inner mind is regarded as stronger. Till the knowledge about the inner mind dawns, one regards the “vital air” as more stronger. Due to the lack of knowledge about the “vital air”, one regards the “senses” as more stronger. Till one gets the knowledge about the “senses”, one

regards the physical “body” as more important and stronger. BY REALIZING THAT “I AM AATMA ONLY”, A DEVOTEE EXPERIENCES THE “NON-IMPORTANCE” OF ALL OTHERS!

An example is given here. Due to the above, even “Kaka Bushandaji” is deemed as deserving to give “advice and instruction” — despite being a “crow”, eating all types of “food” and doing all actions, even at the time of leaving the body — as a crow! But he had the deserving “status” to give instructions.

In the same way, Sri Vidurji, despite being younger and a “Soodra”, was not really so low — as he was the incarnation of Lord Yama. Lord Yama, who was established in the rule of keeping everyone under the control of the strict “moral law”, was cursed by Sage Maandavya to be born as the son of Veda Vyaasa, through a “servant maid” of King Vichitraveerya. This will be told in the 3rd canto of Sri Bhagavatam. Due to this curse, Lord Yama became a “Soodra” (of the 4th caste). During his sojourn on the earth as Sri Vidura, Aryamaa, the celestial deity, who is one of the 12 “suns” (like Viwaswaan, Poosha etc.) — being the second one — looked after the duties of Lord Yama — till the effect of this curse of Lord Yama got over! He stayed in the city of Yama and performed the duties of Lord Yama. Lord Yama stayed here on the earth as Sri Vidura, till the effect of the curse of Sage Maandavya lasted. On the completion of the curse, for the duration of 100 years, Sri Vidurji got rid of his status as a “Soodra”. Hence, there was no “blemish” in Sri Vidura giving this “advice and instructions”.

But, Shri Yudhishtira got involved in the “pleasures

and cares" of his kingdom. Hence he forgot about the presence of Sri Vidurji. On this, it is stated further – as per the following verse.

युधिष्ठिरो लब्धराज्यो दृष्ट्वा पौत्रं कुलन्धरम् ।

भ्रातृभिर्लोकपालाभैर्मुमुदे परया श्रिया ॥१६॥

VERSE 16 Meaning: "On seeing the scion of his family King Parikshit, King Yushishtira, who had attained his kingdom, along with his brothers, who had the power and brilliance of the "protectors of the worlds" like Indra and others, enjoyed the bliss and joy of having attained the highest blessings of Goddess Laxmi."

श्रीसुबोधिनी: युधिष्ठिर इति। राज्यं लब्ध्वा पौत्रं च राज्ययोग्यं दृष्ट्वा भ्रातृभिरिन्द्रादि तुल्यैः सहितः श्रिया परयेन्द्रदुर्लभया ब्रह्मतुल्यया वा मुमुदे। राज्यं वंशो भ्रातरश्च धनं चाऽज्ञानहेतवः ॥१६॥

ततः किमत आह—

SRI SUBODHINI: King Yudhishtira, after attaining his kingdom back, was seen enjoying the company of his grandson King Parikshit. He, along with his Indra-like brothers attained happiness with the blessings of Goddess Laxmi – blessings greater than Indra and Lord Brahma. It has been said that, "kingdom, family lineage (pride thereof), brothers and wealth are the causes for ignorance". A person who immerses himself in the happiness of these 4 factors loses his "knowledge" about everything else! i.e. no other knowledge remains in him!

What would happen to a person, if this situation were to arise? This is being explained below.

एवं गृहेषु सक्तानां प्रमत्तानां तदीहया ।

अत्यक्रामदविज्ञातः कालः परमदुस्तरः ॥१७॥

VERSE 17 Meaning: “The Pandavaas were thus living deeply attached to their homes and had got intoxicated with their worldly and material issues. However the factor of “time” (Kaala), which can never be crossed over (i.e. cannot be mitigated) without much difficulty, and which cannot be easily understood, now presented itself before them!”

श्रीसुबोधिनी: एवं गृहेष्विति। ते हि भगवति विद्यमान एव पौत्रे प्रौढे जाते भगवन्तं दृष्ट्वा पौत्रं राज्ये प्रतिष्ठाप्य निरन्तरं भगवच्चिन्तका भगवत्सत्रदीक्षिता भवितुं युक्ता। तत्तु तेषां न राज्यदोषाद्वृत्तमित्याह—एवं गृहेषु सक्तानामिति। षड्विंशतिवर्षपर्यन्तं राज्यं कृतम्। षोडशवर्षानन्तरमेव राज्ययोग्यः पौत्रः। तथाप्येवं पूर्वोक्तप्रकारेण गृहेष्वासक्तानां गृहेतिकर्तव्यतया च प्रमत्तानां स्वकार्येऽसावधानानामज्ञात एव कालो गतः। तैर्ज्ञातमद्यैव राज्य उपविष्टमिति ॥१७॥

एतत्स्वरूपं कियत्कालवासने विदुरो ज्ञातवान्। एते स्वार्थे प्रमत्ताः कालग्रस्ता भविष्यन्तीति। अन्यथा चेदेते भक्ता भवेयुस्तदाऽयोध्यावत्सर्वमेव नगरं वैकुण्ठं गच्छेत्। तदा धृतराष्ट्रस्य कर्तव्यं नाऽवशिष्येत। तत्तु नास्तीति निश्चित्य कलिप्रवेशे बुद्धिभ्रंशेऽन्योन्यमारणेन धृतराष्ट्रस्य च भीमेन महद्भयं भविष्यतीत्याशङ्क्य धृतराष्ट्रबोधार्थं प्रवृत्त इत्याह—

SRI SUBODHINI: When our Lord was manifested and present in this world, King Parikshit had attained the status of an “youth”. At that time, the Pandavaas had gone to Dwaraka and had asked our Lord about the handing over of the rulership of the kingdom to Sri Parikshit. Our Lord Sri Krishna, as per the tradition had agreed to establish Sri Parikshit as the “king”. The Pandavaas continued to remember our Lord, at all time. In fact, they deserved to be initiated and remain as “devotees” only, at all times (i.e. permanently). They had got involved in the performance of the sacrifices, only

with a view to bind themselves, firmly, with pure and total "Bhakthi" to our Lord. Due to this, the Pandavaas were not "touched" by the "blemish" associated with "rulership".

It is said, that the Pandavaas ruled this earth for 36 years. After attaining the age of 16, Sri Parikshit got deserving to become the "king". As told in the verse, the Pandavaas had got fully involved in the various tasks connected with their affairs of the kingdom and got attached to them also. Due to this, they were not careful in discharging their duties properly. They never got the idea or thought that considerable "time" (Kaala — period) had gone away. They were in the mistaken idea that "we will remain, for all times, as the "kings" in this kingdom"!

After some time, Sri Vidura realized that the Pandavaas were now totally involved in their own affairs of the kingdom etc. He knew very well that the factor of "time" will make the Pandavaas its "target" and "food". If the Pandavaas were to live only as the true and loyal "Bhakthas" of our Lord (i.e. not become "selfish" by attending only to their "worldly" affairs), then, the entire city would go back to Sri Vaikuntam, as our Lord Sri Raama's "Ayodhya" had ascended to heaven, in earlier times!

Neither Dhritaraashtra had any "duty" to perform. Hence, if the entire city was to go back to Sri Vaikuntam, Dhritaraashtra also will ascent to this holy abode of our Lord. BUT ALL THIS DID NOT HAPPEN! Sri Vidurji had realized, that the "aeon of Kaliyuga" will now descend on this earth very soon and everyone's "intellect" will get destroyed. People will

kill and hurt each other. Bheemasena is bound to hurt Dhritaraashtra i.e. Dhritaraashtra will get fear from Bheema. Getting a doubt like this, and with a view to make Dhritaraashtra understand all these issues/factors (impending dangers), Sri Vidurji began to act — as per the next verse.

विदुरस्तदभिप्रेत्य धृतराष्ट्रमभाषत ।

राजन्निर्गम्यतां शीघ्रं पश्येदं भयमागतम् ॥१८॥

VERSE 18 Meaning: “Having realized the actual situation, Sri Vidurji spoke to Dhritaraashtra, “Oh king! Please see clearly the “dangers” faced by you! Kindly act now and get out of this place, as fast as you can!”

श्रीसुबोधिनी: विदुर इति। कालस्य परमदुस्तरत्वकथनात्तादृशानामपि कालांशानां बहूनामतिक्रमात्सर्वनाशककालमध्ये पतितो धृतराष्ट्र इत्यभिप्रेत्य त प्रत्यभाषत—राजन्निर्गम्यतामिति। राजानो हि कालस्य शीघ्रं भक्ष्याः। राज्येनाऽधर्मबाहुल्यात्। शीघ्रनिर्गमने हेतुः—पश्येदं भयमागतमिति। यथा भगवतोऽधिकारी कालस्तथा कालस्य भयनामा कश्चिच्चतुर्थस्कन्धे वक्तव्यः। स इदानीं भगवती निर्गते तदीयानां स्वतोऽनिर्गमनेऽयमधिकारी सर्वान् भक्षयति पत्नीरिव। अथवा ये पूर्वं भक्ष्यत्वेनैवोपस्थिता भगवदृष्ट्या च न भक्षितास्तानिदानीं भक्षयितुमागतः। अग्रे वेधदीक्षान्यायेन ज्ञानसञ्चारसामर्थ्यं बोधयितुं स्वसामर्थ्यबलेन तं प्रदर्शयन्नाह—आगतमिति ॥१८॥

तर्हि पूर्ववदिदानीमपि प्रतीकारः कर्तव्य इत्याशङ्क्याऽऽह—

SRI SUBODHINI: It is said, that the aeon of “Kali” (Kaliyuga) is a very “terrible” period. Dhritaraashtra was caught up by this “bad” time — which is capable of destroying everyone and everything! Having realized this, Sri Vidurji came to meet Dhritaraashtra and told, “Oh king! please start from your home immediately, as a lot of unpleasant and unrighteous actions are required to be done for the sake of one’s kingdom. Due to this reason only, generally “kings and rulers” become “victims” of

“time” (Kaala) very quickly!” Sri Vidurji tells the reason for Dhritaraashtra to get out of the home “quickly” by saying, “please see the coming fear and danger to you”.

Like the factor of “time” (Kaala) is an “authority” appointed by our Lord, the daughter of “time” viz. “old age” (Jara) had now come to marry “Dhritaraashtra”. This “time” has got a devoted follower also viz. “fear” (Bhayam). About “fear”, a more detailed description will be done in the 4th canto.

Sri Vidurji adds further, “Our Lord Sri Krishna has now gone back to His abode, above this earth! Hence, IT IS NECESSARY, FOR THE TRUE DEVOTEES OF OUR LORD TO GET “OUT” OF THEIR HOUSES, IF THEY SEEK TRUE AND AUSPICIOUS WELFARE! Even after this, if people get attached to their own affairs and desires and not get “out” of their homes, these persons will be “eaten” by the factor of “fear” (follower of “time”) like the persons, who were cursed by Sage Ashtāvakra, in the earlier time, due to their “abduction” by demon Bhowmasura!

In the Gita, during the vision of the “Universal Lord” (Viswaroopa Darsan), Sri Arjuna had exclaimed, “Oh Lord! All these persons are being seen by me, as entering into your mouth! Many others are, with folded hands, singing your “praise”. In this way the factor of “time” has been already pointed out.

“Due to the divine presence and “vision” of our Lord, this factor of “time” has not “eaten” all of you — but now (as our Lord has already ascended to His abode), this “time” is coming as “fear” to “eat” all of you.” Sri Vidurji now put efforts to transfer the “Jnana” he had in him, into Dhritaraashtra, through his capacity

and power, like the ideal “Guru” (teacher), transfers the “Jnana” (knowledge) to the disciple through the “initiation” ceremony or like in the ‘Tanthrik’ initiation process, the “Guru” transfers the “movement” of the celestial deities, stationed in himself, into the mind and body of his devoted disciple! Due to his power, Sri Vidurji was able to see the “coming” of the dangerous “time” for Dhritaraashtra. “Look clearly, the danger and fear facing you”.

“Vidurji, why cant we try to avoid this “fear” like we have done before?” If Dhritaraashtra were to make this “query”, Sri Viduri gives the following reply.

प्रतिक्रिया न यस्येह कुतश्चित्कर्हिचित् प्रभो ।

स एव भगवान् कालः सर्वेषां नः समागतः ॥१९॥

VERSE 19 Meaning: “Oh Lord! The Lord of the Universe, taking the relentless form of “time” (Kaala) is coming to “destroy” us! No one can conquer this “time” at any time!” (i.e. by anyone).

श्रीसुबोधिनी: प्रतिक्रियेति। भगवति गतेऽन्यस्मात्कुतश्चिदपि यस्य प्रतिक्रिया नास्ति। पूर्वमप्येवं व्यवस्था। तदाह—कर्हिचिदिति। प्रभो इति सम्बोधनेनाऽन्यत्र प्रभुत्वं चलति नाऽत्रेप्युपहासः। तर्हि किमस्मानेव भक्षयितुमागत उत सर्वान्। अन्त्ये यथा सर्वे न प्रतीकारं कुर्वन्ति तथाऽस्माभिरपि न कर्तव्यः। द्वितीये त्वन्याश्रयणं कर्तव्यम्। कथं न प्रतीकार इत्याशङ्क्याऽऽह स एवेति। यः पूर्वं कृष्णाख्यस्त्वत्पुत्रादीनुपसंहृतवान् स एवेदानीं त्वामुपसंहर्तुमागतः। न च स गत इति मन्तव्यम्। भगवत्त्वात्। पूर्वमन्येन रूपेण स्थितः। साम्प्रतमन्येन। नामस्वरूपे ते एव। आकृतिमात्रं भिद्यते। इत्याह काल इति। कलयति सर्वानाकलयतीति। ननु पूर्वं यथा पाण्डवा उर्वरितास्तथेदानीमप्युर्वरिता भविष्यन्ति। ततश्च तदाश्रयेण वयमपि जीविष्याम इत्याशङ्क्याऽऽह। सर्वेषां नः समागत इति पूर्वस्माद्वैलक्षण्यम्। इदानीं मामपि ग्रहीष्यतीति न इत्याह ॥१९॥

तर्हि किं विधेयमित्याशङ्क्य येन दोषेण स ग्रसति स दोषः परिहार्य
इति वक्तुमहन्तां ममतां त्यजेदित्यभिप्रायेणाऽऽह—

SRI SUBODHINI: Our Lord has withdrawn His divine form from this world. Hence, there is no one else, on this earth, who can fight back this factor of “time” (Kaala). This is the exorable “law” from the dawn of creation. Sri Vidurji now, says, “Oh Lord!” — this addressal is made to emphasize that, “Oh Lord! Up to now, You have outwitted the Pandavaas with your royal powers. But, now, this power is useless to confront the relentless factor of “time” (Kaala). By telling like this, Sri Vidurji has “ridiculed” Dhritaraashtra’s earlier attempts to “cheat” the Pandavaas. This factor of “time” always moves about, with a view to have his “food” and in this way, he “consumes” everyone”. No one is capable of conquering this “time”, and we should also not put any effort to save ourselves from this factor. If this “time” was coming to destroy “us” only, then we should move out of the “refuge” of the Pandavaas and take “refuge” in someone else! Is there no way out of this? Answering this, Sri Vidurji says, “In the first instance, the factor of “time” with the form of our Lord Sri Krishna, had destroyed your sons. This same “Lord” is now coming to destroy you and me. We should not regard as the “truth”, that our Lord Sri Krishna has gone away from this earth. Our Lord always remained on this earth, in His “seed” form. Only His divine form, which was manifested on this earth, has been withdrawn. But His “name and form” are still residing on this earth!”

With a view to reemphasize this point, Sri Vidurji says that, “this Lord is “time” (Kaala) Himself! Hence,

He keeps a "count" on all of us! The Pandavaas will be saved even now as before! Will we be saved by taking "refuge" in them?" Answering this, Sri Vidurji says that, "the "time" is coming for all of us. Now, this "time" in comparison to the earlier one, is different, in nature. At the present moment, it will take away everyone, including "me" also!" With a view to tell this only, Sri Vidurji has said, "THE "TIME" HAS COME FOR ALL OF US".

What should we do then! Sri Vidurji says that, "we should give up those "sins and blemish" due to which the factor of "time" would destroy all of us. In other words we should give up "ego" (Ahamta) and "attachment" (Mamata). This "solution" is offered, through the next verse.

येन चैवाऽभिपन्नोऽयं प्राणैः प्रियतमैरपि ।

जनः सद्यो वियुज्येत किमुताऽन्यैर्धनादिभिः ॥२०॥

VERSE 20 Meaning: "What is there to speak about, about the "Jeeva" (person) having to get separated from his wealth and all other possessions, when he is made to give up, even the most dear "vital air" (life — Praana) itself, due to the "defeat" handed over to it, by the factor of "time"?"

श्रीसुबोधिनी: येन चैवाऽभिपन्नोऽयमिति। कालस्त्वात्मानं वस्तुतो न ग्रसति। आत्मत्वात्। परं स्वनिष्पादिते यदि प्रविशति तदा पेश्यकीटवत्तमपि भक्षयति। ततश्च देहेन्द्रियादावहन्तादिस्त्याज्यः। नन्वेते रक्षकाः कथं त्याज्या इत्याशङ्क्याऽऽह—प्राणैरिति। यावत्स नाऽऽगतस्तावदेवं व्यवस्था। तस्मिन्नागते तु सर्वदा रक्षकाः प्रियाः प्राणा अपि त्यज्यन्ते। चैवेति रोगादिसामग्री अवश्यगमनं चोक्तम्। अत्यन्तं प्रियाः प्राणा अपि त्यज्यन्ते यन्मूलकाः सर्वे। तेषां त्यागे को विचार इत्याह—किमुतेति। तस्मिन्नागते पूर्वं महता प्रयासेन

पोषिता अप्येते त्यक्त्वा गच्छन्तीत्यर्थः ॥२०॥

ननु तदैव त्यक्तव्यं किमन्तरा गमनेन। “विमुञ्चेन्मुच्यमानेष्वि” ति न्यायात्। तत्राऽऽह—

SRI SUBODHINI: THE FACTOR OF “TIME” (KAALA) CANNOT MAKE THE “AATMA” AS IT’S “FOOD”! The reason for this is, that the AATMA IS ALL-PERVASIVE I.E. PRESENT EVERYWHERE! The factor of “time” has entry only on the materials made by it viz. the body etc. Like the “silk worm”, it consumes the “bodies”. DUE TO THIS, A WISE DEVOTEE OF OUR LORD SHOULD GIVE UP “EGO AND ATTACHMENT” TO HIS “BODY AND SENSES”. A question may be asked, that the “body and senses” are “integral” to one’s “life” (as protection) and how can anyone give up these? Answering this, it is said, that all these “safety and protection” devices are effective only, till the factor of “time” comes in. but when the “time” comes in, even the “protecting devise” of one’s “life” (Praana) itself has to be given up!

The prepositions of “Cha” (and) and “Yevam” (such as these) denote to the other factors of “disease and old age etc.”. This body will certainly go away one day! This is the pointer made! What is there to speak of giving up of wealth and possessions, gathered by oneself, when a person is forced to give up his “life” itself? Why then worry about the giving up of wealth etc.? When the actual “time” comes, we have to give up this “body” also, which has been nurtured with great care and efforts! The “vital air” goes away giving up the body!

Is it not then, wise and proper to give up an object, which eventually will leave us anyway? Is it not

reasonable and just? Hence, when our “time” comes, it is better to give up everything. What is the effect, result and benefit of such “giving up”? If there was a doubt on this, in the mind of Dhritaraashtra, the answer is given through the next verse.

पितृभ्रातृसुहृत्पुत्रा हतास्ते विगतं वयः ।

आत्मा च जरया ग्रस्तः परगेहमुपासते ॥२१॥

VERSE 21 Meaning: “Oh king! Your sons have been killed along with the fathers, brothers, friends and relatives! Your age also has become ripe! Your body has become weak due to old age! Why then are you till staying in the house of another?”

श्रीसुबोधिनी: पितृभ्रात्रिति। एवं स वदेद्यस्य समीचीना विषया भवेयुः। तव तु जीवनान्मरणमुत्तमम्। ‘रोगी चिरप्रवासो परान्नभोजी परावसथशायी। यज्जीवति तन्मरणं यन्मरणं सोऽस्य विश्रामः’ इति वाक्यात्तवेदानीमेव त्याग उचितः। कथम्। तदुपपादयति। पिता भीष्मः। भ्रातरो भूरिश्रवआदयः। शल्यादयः सुहृदः। पुत्रा दुर्योधनादयः। एकोऽपि यत्र हन्यते तत्र सलज्जो न तिष्ठति किमुत सर्वे। वयः आयु। आत्मा देहः। जरा कालकन्या। एवमपि परेषां शत्रूणां गेहं गृहपालवदुपासत इति ग्लानि प्रदर्शनं ॥२१॥

सामान्यकथनेन विशेषमाह—

SRI SUBODHINI: The objects of pleasure and enjoyments are seen as saying to Dhritaraashtra, “we are going away, as the factor of “time” (Kaala) has come. Your “living” now is as good as “being dead”! Why? It has been said that “a person is considered as good as “dead”, who always is on the move (travel), who roams outside all the time, who is infested with a disease, who eats other’s food only at all times and who sleeps in the place of another. The “death” for

this person is as good as “rest” for him!” Sri Vidurji says to Dhritaraashtra. “Oh king! It is proper for us to give up all of this and go away”. Sri Vidurji justifies this advice by telling that Shree Bheeshma who was like a father to all of them, has been killed. Brothers like Bhoorisrava and others are also dead. Friends such as Salya and others have also been killed. Sons like Dhuryodhana and others are now destroyed. Everything is destroyed. “Why we have to stay here, when everyone belonging to us have been killed! Not only this, your time also is about to end! The daughter of “time” (Kaala) viz. old age has caught hold of your body and weakened it! Even, after all this, you are living in the house of your enemy like a dog, guarding the house of the master!” By telling these words, Sri Vidurji created pain and worry in the mind of Dhritaraashtra.

Sri Vidurji is now speaking about the “special” factors - as per the next verse.

अहो महीयसी जन्तोर्जीविताशा यया भवान् ।

भीमेनाऽऽवर्जितं पिण्डमादत्ते गृहपालवत् ॥२२॥

VERSE 22 Meaning: “Oh! How big is the desire in all the “Jeevas” (beings) to live? Dominated with this desire to live long, you have been consuming the food given by Bheemasena like a dog, who is kept to guard the entry into one’s house!”

श्रीसुबोधिनी: अहो इति। येन पुत्रस्य रुधिरं पीतमर्थात्स्वयैव तेनाऽवज्ञया दत्तं बहिर्बलिदानपिण्डवत्। तत्राऽप्यन्यः समायास्यतीति भयात्तद्गृहपालः श्वा शीघ्रं भक्षयति। तद्वदादत्ते ॥२२॥

ननु निरभिमानस्यैतदुचितम्? तत्राऽऽह—

SRI SUBODHINI: “Bheemasena had drunk the

blood of your son Duhsasana (in other words, he has drunk your blood only), and you are now consuming the food given by him, with utter disregard and disrespect! You are eating it like the food which is offered as an "oblation" (Bali). You are like the "dog", which is always guarding the entry to the house and for which food is "thrown" for being eaten! This dog eats this food very quickly – lest other dogs come and grab it's food away! You are in this same state only like the dog in the house of his master!"

Dhritaraashtra may say, "I have no ego. Hence I am prepared to eat and live with whatever is given to me"! Sri Vidurji is now replying to this, through the next verse.

अग्निर्निसृष्टो दत्तश्च गरो दाराश्च दूषिताः ।

हतं क्षेत्रं धनं येषां तद्वत्तैरसुभिः कियत् ॥२३॥

VERSE 23 Meaning: "What is the use to continue to live, anymore, with the life-sustaining materials given by the Pandavaas, on whom you had engineered perpetration of such heinous actions such as, (1) setting their house of fire, (2) poisoned their food, (3) dishonoured their wife and (4) whose house and wealth were deprived!"

श्रीसुबोधिनी: अग्निर्निसृष्टो दत्तश्चेति। स्यादेवं यदि भवद्भिरपकारः कृतो न स्यात्। अतो भवद्भिरेव शत्रुत्वस्य स्थिरीकृतत्वाद्युक्तं भीमकृतम्। न त्वत्कृतम्। न द्विषतोऽन्नमन्श्रीयाद्विषन्तं नैव भोजयेत्। द्विषता हि हविर्भुक्तं नेह नाऽमुत्र तद्भवेदि' ति स्मृतेः। अग्निर्निसृष्टो लाक्षागृहे। विपरीतकथनं सामान्यविशेषाभावात्। दाराः द्रौपदी। चकारात्तेऽपि। वल्कलादिपरिधानात्। क्षेत्रमिति। स्थितिस्थानमपि। अत एवमपकृतैर्जोवरक्षणं लोकशास्त्रविरुद्धम्। कियदिति। न तज्जीवनेन किञ्चित्प्रयोजनं सेत्स्यतीति भावः ॥२३॥

एवमपि सर्वविरोधेन पोषितो देहः स्वयमेव न तिष्ठतीत्याह—

SRI SUBODHINI: "If you had never entertained a desire to harm them (i.e. thinking of hurting them), then only, it would have been proper for you, to have resided here and continue to eat their "food" without "self-respect" (ego?). But you have always behaved, with intense attitude of hatred and enmity, with the Pandavaas! Due to this only, Bheema had drunk the blood of Duhsasana, and this "action" is considered as "due and proper"! But it is not proper and appropriate for you to eat "food" here! As it has been said, that a person should never eat the "food" belonging to an enemy, and also not feed him! The Smrities say that, "the food consumed, which is belonging to one's "enemy" will not confer "benefits" here or hereafter!" You had caused to set fire to the "wax" house, in which they had resided! You have caused Bheemasena being fed with "Ladoos" which are poisoned! In this way, you "offended" the Pandavaas through the "fire" lit in the house of wax, and Bheemasena, through "poisoning" him! The hair and the dress of queen Draupadi were "pulled" (i.e. she was "dishonored"). In this way, Draupadi was offended. You made the Pandavaas wear the "bark of the trees" (during their sojourn in the forest). In this way, you had "offended" them also! You had taken away the place of their "residence". Thus, you have committed numerous offences to them! Now, your "protection" at their hands, after all these "offences" having been committed against them, is against the tenets of the scriptural rules and "worldly" traditions! They are feeding you and protecting your life. What is there to keep this type of "life" (vital air = Praana) now? There is no use or purpose to be gained by "living" like this!"

Now, Sri Vidurji is telling, that even the "body"

which is being sustained through the hatred and animosity of each and everyone will not also “last”! — this is being told through the next verse.

तस्याऽपि तव देहोऽयं कृपणस्य जिजीविषोः ।

परैत्यनिच्छतो जीर्णो जरया वाससी इव ॥२४॥

VERSE 24 Meaning: “Even though you have become “pitiable” as above, you are very eager to “live”! You are anxious that this ‘body’ should not be lost! But your “old age” will destroy your body soon, as a piece of old cloth gets destroyed.”

श्रीसुबोधिनीः तस्याऽऽपीति। एवं ग्लानिमनुभवतोऽपि। कृपणस्य दीनस्य। “कृपणः स तु विज्ञेयो योऽनालोचितयाचक” इति भीमयाचकस्य वा। जिजीविषोः जीवितुमिच्छोः। परैति अपगच्छति। तत्र हेतुः—जरया जीर्ण इति। अव्यवहियमाणे अपि परिधानोत्तरीये वाससी स्पर्शमात्रेणैव जीर्णो गच्छतः। प्रक्षालनेनाऽपि नश्यतीत्यर्थः ॥२४॥

तर्हि किं कर्तव्यमित्यत्राऽऽह—

SRI SUBODHINI: “It is not that you are not aware of the anxiety and sorrow, which has come upon you! Despite this, you have become very much attached to your body! You have become a “beggar”. There are 4 factors to be remembered while “asking” for an object viz. (1) The “object” which is being asked for, (2) the “deserving” nature to ask, (3) one’s own “nature” or “status” and (4) the status and nature of the person who “gives”. He, who, “begs or asks” without considering any of these 4 factors (or all of them) is called as a “beggar”. Alternately, Sri Vidura is telling that, “you should never ask or “beg” from Bheema. But, as you are “asking” food and other objects from Bheemasena, you have to be considered as a “beggar” only! You still

nurture an ardent desire to prolong your life! In fact, your "body" is being destroyed through "old age". The cloth or dress, which we use gets old and destroyed through constant use or non-use! They get lost or destroyed through washing and use!"

"If this is so, what should we do?" If Dhritaraashtra were to ask this question, then Sri Vidurji gives his reply, in the following way.

गतस्वार्थमिमं देहं विरक्तो मुक्तबन्धनः ।

अविज्ञातगतिर्जह्यात्स वै धीर उदाहृतः ॥२५॥

VERSE 25 Meaning: "He only is a brave and courageous person, who is endowed with the quality of "detachment" (Vairagyam), having freed himself from all types of "bondages" and having taken recourse to be "unknown" (i.e. whose "whereabouts" are not known) to everyone, gives up his body, treating the same as not "belonging" to him!"

श्रीसुबोधिनी:

गतस्वार्थमिममिति।

विषयदोषदर्शनेन

वैराग्यविवेकोत्पत्तावग्रिमबाधाभावाय वृक्षधर्मत्वादयं देहस्तत्र त्यक्तव्यो यत्र त्यक्तं कोऽपि न जानाति। अपरित्यागदशायामेवाऽस्याऽपकारजनकत्वात्। परित्यागो हि भर्जनवद्वीजस्याऽङ्कुरोत्पत्तौ प्रतिबन्धकः। तावदयं देहो रक्ष्यो यावत्स्वस्य कार्यं सिद्ध्यति। सिद्धे कार्ये त्यक्तव्य इति गतस्वार्थमित्युक्तम्। जातस्वार्थमित्यर्थः। अथवा। पूर्वोक्तत्यागेन गतः स्वर्थो ज्ञानधर्मादयो येन। अतोऽपकारिणमिमम् अस्मिन् रागं परित्यज्य तस्य शृङ्खलारूपपत्रादिभिर्विमुक्तः सन् दुष्टत्वादस्य देहस्य जह्यात्। इमं देहं परित्यजेत्। न विज्ञाता गतिर्यस्य। शृङ्खलानां पुनः सम्बन्धाभावाय। किं ततः स्यात्? तत्राऽऽह—स वै धीर उदाहृत इति। धीरस्य यत्फलं तत्फलं भवेत्। "द्वौ सम्मताविह मृत्यु दुरापावि" ति धैर्यफलम्। ननु तादृशमेव धैर्यं तत्फलं प्रयुज्यत इत्यत आह। वै निश्चयेन। यत्र फलार्थं धैर्यगणना कृता तत्रैतादृशमपि धैर्यं गणितं

निश्चितफलत्वेन। तस्माद्यथा तयोर्धैर्ययोः फलं तथाऽस्यापीत्यर्थः ॥२५॥

एवमेकेन प्रकारेण देहपरित्याग उक्तः। प्रकारान्तरमप्याह—

SRI SUBODHINI: For a person, who has attained “detachment” after realizing the “blemish” in the objects/materials (i.e. attachment thereof) will not be tormented or affected by these objects/materials again (i.e. in the future). Hence, with a view to explain this concept further, the “body” has been compared to a tree. This “body” is supposed to be “given up” at such a place, where no one is able to “know” the “giving up” of this body (i.e. the death). The body will continue to give trouble and harm, till it is given up. It is said, that a person should give up the “body” like a fully “burnt-up” seed, so that this seed will not be able to “germinate” again. In other words, it will not get originated, in this world again! The body is expected to be protected only for the sake of realizing one’s “Aatma” (divinity). Hence, the “body” is considered as an “instrument and means”, and on the fulfillment of this task i.e. after attaining the “Aatma”, the body is expected to be “renounced” (Thyaaga). This “state” is called as the “crossing over one’s own selfish interests”. In other words, the person’s “self interest” (Swārtha) has got fulfilled, and no more the “body” is required. Hence, it is said, that after attaining one’s “Aatma”, a devotee is supposed to “give up” his body!

Moreover, he whose “self centeredness” by way of seeking attainment of knowledge (Jnana) and righteousness (Dharma) has been abandoned (i.e. given up), gets deserving and entitled to renounce his “body”, as he has attained the main “goal” of his life! (Though noble saints continue to keep the body for serving our Lord

and the world.) In other words, "Jnana and "Dharma" are practiced to please our Lord only

Why is this "emphasis" made on giving up of the body? It is because, that THE BODY ALWAYS HARMS THE "SOUL" (AATMA) UNLESS IT IS BROUGHT UNDER THE CONTROL OF THE "AATMA"! HENCE, A DEVOTEE SHOULD TOTALLY GIVE UP ATTACHMENT TO THIS BODY AND RENOUNCE ALL THOSE PERTAINING TO THE BODY VIZ. SONS, PROPERTY ETC. – LEADING TO THE TOTAL GIVING UP OF THE BODY ITSELF! This "body" is told to be given up at a place, where no one is able to know (this person or the place). The "bondage" of sons, property will no longer "bind" this devotee, after this renunciation, and due to this reason only, it has been said, that the body should be given up, in such a way and place, where no one is able to find or know.

What will be the result of such a type of "renunciation"? A person who gives up the body, in this way, is hailed as a "courageous" person, and he attains the "result", which are attained by "courageous" persons. It has been said, in the scriptures that, "A PERSON SHOULD GIVE UP HIS BODY EITHER THROUGH MEDITATION ON BRAHMAN AFTER CONQUERING ONE'S "VITAL AIR" (PRAANA) AND ADOPTING WITH JOY THE YOGIC PRACTICES OR THROUGH GETTING KILLED IN A BATTLE BEING IN THE FOREFRONT". It is said, that to get this "type" of death is very "rare" and very difficult!

In the 6th canto, as per the saying of Vritaasura, both these types of death are considered as the "best". This sort of death, is the result of true "courage". A devotee

should keep "courage" till he attains this "result". (Vai = yes indeed, as given in this verse). Moreover, it is also said here, that a devotee with this type of "courage" will certainly attain the "result".

In this way, the specific way, through which the giving up of the body is described. Now, the other way to "give up" the body is being explained.

यः स्वकात्परतो वाऽपि जातनिर्वेद आत्मवान् ।

हृदि कृत्वा हरिं गेहात्प्रव्रजेत्स नरोत्तमः ॥२६॥

VERSE 26 Meaning: "That devotee is considered as the "best and highest" and really committed to the attainment of his own true welfare, who has developed total "detachment" (Vairagya) to his relatives/enemies, who has indefatigable courage in him and has fully surrendered to our Lord in his heart. This devotee, then, should set out of his house (with a view to give up his body)."

श्रीसुबोधिनीः यः स्वकादिति। स्वकीयाद्वन्धोर्हितकर्तुः। परत शत्रोः। वक्तुगतगुणदोषराहित्येन योऽस्मिन्नर्थे कार्यदृष्टिः सन् जातवैराग्यः। देहेन्द्रियादिकमज्ञानादन्यार्थं विनियुज्य तैः सर्वस्वनाशे तत्यागः प्रथमः पक्षः। प्रथमत एव भोगार्थमकृत्वा यादृशैरपि तादृशैर्वाक्यैस्तृष्णाभावाय जातवैराग्यस्तेन देहादिना भगवन्तं सपरिकरं ज्ञात्वा तं हृदि संस्थाप्य देहत्यागेच्छां परित्यज्य तेन दुर्लभं भगवत्स्मरणं कुर्वाणो गृहस्य बाधकत्वात्पुनः सम्बन्धाभावाय प्रव्रजेत् संन्यस्य गच्छेत् स नरोत्तमः सर्वेभ्यः प्राणिभ्य उत्तम इत्यर्थः ॥२६॥

तर्हि मया किं कर्तव्यं? तदाह—

SRI SUBODHINI: Usually we confront in our lives those persons, who are our friends and relatives, whose help and advice we seek, as also enemies and foes, who

are better avoided. It is said here, that a true devotee of our Lord should not remember or think about the virtues or the bad qualities of such persons (Guna and Dosha). This sort of "same outlook" leads to the development of a sense of "detachment". This person, having got "detachment" gets out of his home and is considered as the "best". Hence, usually a person attains the destruction of the body, through the use of his body and senses, for the sake of "others", caused by "ignorance" (Ajnana i.e. regarding one's body as the "Aatma"). This also precludes the use of one's body etc. for the fulfillment of one's own desires for pleasure and happiness.

Hence, a devotee should develop a mind, which has totally given up each and every type of "desire and craving" (Trishna) and attain complete "detachment". He should, then, use his body, and all those who belong to him, with a view to realize our Lord. After this "realization", this devotee should firmly establish our Lord, in his heart. AFTER THIS, THIS DEVOTEE CAN RENOUNCE THE DESIRE TO "GIVE UP" THE BODY! HE SHOULD ENGAGE HIMSELF IN THE REMEMBRANCE OF OUR LORD, AT ALL TIMES, THROUGH THE BODY AND SENSES (WHICH IS A VERY "RARE" LUCK) AND "GET OUT" OF HIS HOME. HE SHOULD NOT HAVE, ANYMORE, RELATIONSHIP WITH THE HOME, WHICH CAN COME IN THE WAY OF HIS CONTINUOUS MEDITATION ON OUR LORD! FOR THIS SAKE, HE SHOULD RENOUNCE ALL "ACTIONS" (KARMA) TOO, AND SET OUT OF HIS HOME! THIS DEVOTEE IS CONSIDERED AS THE "BEST", IN COMPARISON TO EVERY OTHER BEING!

“Then, what should I do?” If Dhritaraashtra were to ask this question, then, Sri Vidurji hastens to give the following reply.

अथोदीचीं दिशं यातु स्वरैज्ञातगतिर्भवान् ।

इतोऽर्वाकू प्रायशः कालः पुंसां गुणविकर्षणः ॥२७॥

VERSE 27 Meaning: “Now, proceed towards the direction of the northern side, which is difficult even for you to understand or know (i.e. to go to unfamiliar places). The most difficult “time” is about to come, which is capable of “harming everyone”.”

श्रीसुबोधिनीः अथेति। भवतस्त्वन्य एव मार्गः। न देहपरित्यागो न वाऽन्यत्र विनियोगाभावः। तस्मादेतत्स्थानपरित्याग एवोत्तमः। नन्वनुभयरूपत्वात्किमेवं परित्यागेन? तत्राऽऽह—उदीचीं दिशं यात्विति। महाप्रस्थानमप्येको मार्ग उक्तः। “अपदोषतैव विगुणस्य गुण” इति न्यायात्। अत्र स्थितौ दोषसम्भवात्। “एषा वै देवमनुष्याणां शान्ता दिगि” त्युत्तरदिश उत्कृष्टत्वात्तत्र स्थितौ न देवा बुद्धिनाशं कुर्वन्ति। न स्वतः। परमस्मिन्नर्थे स्वकीयाः प्रतिबन्धका इति तद्यथा न ज्ञायते तथा गन्तव्यम्। ततो यथाऽधिकारमग्रे वक्ष्याम इति भावः। ननु दोषाभावार्थमेव चेदमनं तदाऽत्रैव स्थित्वा दोषो दूरीकर्तव्यः। किं गमनेन। विवेकधैर्यसत्सङ्गभगवदुणानामत्रैव सम्भवात् तत्राऽऽह इतोऽर्वागिति। सर्वत्रैव प्रथमपुरुषवचनं हीनत्वबोधनाय। अयमेव कालः सर्वेषां बुद्धिनाशः। त्वदृष्टान्तात्। इतोऽप्यर्वाग् यः कालो बाहुल्येन स्वतन्त्राणां विवेकादिमतामपि विवेकनाशकः। तत्र कथं विवेकोत्पत्तिरिति भावः। देशसापेक्षस्यैव कालस्य दोषजननात्। अत एवोत्तरदेशस्थर्षीणां न कलिकालादिना बुद्धिभ्रंशः। परित्यागवैयर्थ्यापत्तेश्च। “तस्यैव हेतोरि” त्यत्र सर्वात्कृष्टफले कालस्याऽहेतुत्वप्रतिपादने देशस्याऽपि प्रयोजकतोक्ता। “भयं प्रमत्तस्य वनेष्वपि स्यादित्यत्र” त्वीश्वरेच्छया नियामकत्वात् केवलेन विरोधः। तस्मादिदानीमेतत्स्थान परित्यज्योत्तरदेशे गन्तव्यमिति सिद्धम् ॥२७॥

तत्तथैव कृतवामित्याह—

SRI SUBODHINI: "Your path is, indeed, different and hence, there is no necessity for you to "give up" your body. Moreover, it is also not true, that you will be found conducive and useful (i.e. comfortable) at another place! Hence, it is "best" for you to leave this place. What is the use of that "renunciation", where the "giving up" of the body is not involved, as also, you confront uselessness and discomfort in the new place? If Dhritaraashtra were to get this doubt in his mind, Sri Vidurji replies, by telling that, "You now go towards the northern side, as going over there is often called as the "great journey"! The scriptures also have said about this. It has been said that, "he who has gone beyond the three qualities becomes "blemish free". But this "blemish free" nature becomes a quality!" Hence your continuing to live here will eventually lead you to develop some "blemish" or another. The "northern" side is the peaceful place of the celestials and the "humans" — this has been proved through the Vedic sayings. The "celestials" do not destroy the intellect of those, who live in these "northern" regions, and the holy nature of this place also ensures that one's intellect is kept pure and virtuous. But, you have to go away, without the knowledge of your "relatives", so that they do not "obstruct" your "going away"! Afterwards, I will tell you, as per your "deserving" nature, whatever "actions" you are expected to do! (After your going away to the northern side).

"You may feel now, that "after all, the task to be completed is to become blemish free, and this can be achieved here also. We can attend to the companionship of our Lord's devotees (Satsangha) and develop dispassion and courage, while chanting the glory of our Lord's

virtues! Why then a person has to leave his own home and go away to the unknown and unfamiliar northern parts? Let me tell you, as a reply to your doubt, that the "time", which is about to come (i.e. set in) is capable of destroying the noble virtues of everyone."

Sri Vidurji has used the singular word of "Purusha" (person) indicative of the most pitiable status of Dhritaraashtra. "The present time" is capable of destroying the intellect of each and everyone (as can be seen from your pitiable state) and the "time", which is about to set in (i.e. coming "time") is capable of destroying the faculty and virtue of "discrimination" (Viveka = the virtue of separating the "right" from the "wrong") of even those, who are independently endowed with this quality. Hence, how can a person develop this quality of "discrimination" here, when the "time", which is about to come, is capable of destroying the same?"

"Though each and everyone would like to reside in one's own place only, but as the coming "time" is capable of originating sinful "blemish", it is necessary for you to give up this desire to stay along in your own place, and go away from here! The holy sages have gone to the northern side, after giving up their own places (homes) and this factor of "time" could never destroy their intellect! If, even after giving up one's place, the intellect was to be destroyed, then it is "a waste" indeed to give up one's place!"

"In the first canto of Sri Bhagavatam, Sri Naarada has told Sri Veda Vyaasa, "Like the factor of "time" brings about the states of sorrow and unhappiness, without putting any effort seeking it, (i.e. desirous of), in the same way, even "happiness and joy" are attained

due to this factor of "time" (Kaala) only! Hence, a wise person is not expected to put efforts to attain this. But it has been also said that, "a person should put efforts to attain that "result", which is not easily attainable even by going about in the upper or the lower regions". Hence, this factor of "time" (Kaala) is not a "cause" for attaining the "highest" result of (God realization). The use of the "place" is also explained in this context.

In the 5th canto of Sri Bhagavatam, Lord Brahma has told King Priyavrata thus, "He, who has in him, great anger and desire, will face fear and danger, being intoxicated with these two dangerous qualities, even though he may live in a forest". IN THE FOREST, AFTER TRUE "RENUNCIATION", ONLY OUR LORD'S WILL AND DESIRE BECOME THE GUIDING FACTOR! Hence, both the place and "time" have no role to play or influence the will and desire of our Lord, especially in the case of a surrendered devotee!

But at the present moment, both "time" and "place" are told to be "blemishful". That is why, Sri Vidurji has told Dhritaraashtra to give up the "place" and go away! Finally, it was the view of Sri Vidurji that, "we should now give up this place and go away to the northern side"!

On being told like this, Dhritaraashtra did likewise — as per the next verse.

एवं राजा विदुरेणाऽनुजेन प्रज्ञाचक्षुर्बोधितो ह्याजमीढः ।

छित्वा स्वेषु स्नेहपाशान् द्रढिम्नो निश्चाक्राम भ्रातृसन्दर्शिताध्वा ॥२८॥

VERSE 28 Meaning: "Having been made to realize the actual situation by his younger brother, Dhritaraashtra, the scion of the family of Ajameeda, following the path

shown by Sri Vidurji, cut away the binding chords of attachment and love (i.e. the binding ropes of attachment to his own people) and got out of his home.”

श्रीसुबोधिनी: एवमिति। राजेति तथा करणे सामर्थ्यम्। अनुजेनेत्यप्रतारकत्वम्। प्रजाचक्षुरित्युत्तमाधिकारित्वम्। आजमीढः। अजमीढवंशोत्पन्नः। तस्य हस्तिनापुरपरित्यागे पितृकृतनगरपरित्यागेन सर्ववंशधर्मपरित्यागो बोधितः। तदुक्तप्रकारेणैव गत इति ज्ञापयितुमाह—**छित्वा स्वेष्विति। द्रढिम्नो दृढतरान्। भ्रात्रा विदुरेण सम्यग्दर्शितो बहिरन्तर्मागौ यस्य। केचिदेनं प्रथमपक्षस्थं मन्यन्ते ॥२८॥**

भार्यायामपि तेन मोहस्त्यक्त एव। तथापि स्वधर्मत्वेन तया गतमित्याह—

SRI SUBODHINI: That Dhritaraashtra being the king, had the capacity to do, what has been advised to him by Sri Vidurji, who was, after all, his own younger brother, and who will not tell anything “improper” or “cheat” (misguide) him! Dhritaraashtra was known as “He who can see through the intellect” (Pragnachakshu). Due to this, he was also deserving to accept the wholesome advice given by his brother. Dhritaraashtra was born in the family of Ajameeda, who had also renounced the city of Hastinapura, founded by his father by the name of Hasti.

Dhritaraashtra went out of the city exactly in the same way, as per the advice of Sri Vidurji i.e. he cut away the strong ties (bondage) of affection and love, which he had for his relatives. In this way, he followed the twin paths of both “outside and inside” renunciation, as advised by Sri Vidurji. That devotee is hailed as a “courageous hero”, who is able to give up this body, after establishing our Lord, in his “heart”! - having given up all “selfish” interests! Dhritaraashtra is now hailed as a “courageous hero” (Dheera). This is the same new

which the commentators Sri Bopadeva, Sri Sreedhara Swami and others have.

Dhritaraashtra had renounced his attachment to his wife too. But it is the duty of a chaste wife to accompany her husband. Hence, his wife also went with him. This is being told, through the next verse.

पतिं प्रयान्तं सुबलस्य पुत्री पतिव्रता चाऽनुजगाम साध्वी ।
हिमालयं न्यस्तदण्डप्रहर्षं मनस्विनामिव सत्सम्प्रहारम् ॥२९॥

VERSE 29 Meaning: “Queen Gaandhaari, who was chaste and saintly, being the daughter of Subala, went behind her husband Dhritaraashtra on his journey to the Himalaya mountain, where the truly renounced Sannyasis attain great bliss and joy — like the “beating” received by the courageous warrior in a battle from their enemies! (which is “lawful” as the enemy has superior strength or prowess). In this way, Queen Gaandhaari also went behind the king.”

श्रीसुबोधिनीः पतिमिति। सुबलस्य पुत्रीति क्षत्रियाभिमानः। ततो जातिधर्मेणाऽपि गमनमुक्तम्। अनुजगामेति वचनादग्रेऽप्यनुगमनं सूचितम्। चकाराद्विदुरोऽपि। साध्वीत्यबाधिका। तस्य महद्वैर्यसूचनार्थं हिमालयमि युक्तम्। नन्वतिदुःखे देशे चित्तरथैर्याभावात्परलोकार्थिनां कथं गमनम्? तत्राऽऽह—न्यस्तदण्डप्रहर्षमिति। न्यस्तस्त्यक्तो भूतेषु दण्डो यैः। भूताभयदातारः। तेषां प्रकर्षेण हर्षो यत्र। अन्या सर्वा भूर्जीवव्याप्ता। तत्र स्थितोऽनिच्छयाऽपि बहून् मारयति। ततो व्रतं भज्येत। हिमे तु सर्वजीवपरिहाराच्छरीरेऽपि कृमिसम्बन्धाभावात्परमहसानां हिमस्थानमतिप्रियम्। किञ्च। सर्वपरित्यागी देहपरित्यागार्थमपि प्रवृत्तः। तत्र तु देहपरित्यागसाधनानि सुगमानि। यथा युद्धे। मनस्विनां तत्र देहपरित्यागेच्छूनाम्। सत्कर्तृकः सम्यक्प्रहारो यत्र युद्धे। “लक्ष्यं शस्त्रभृतां वा स्यादि” ति स्मृतेः अथवा। वीररसाविष्टस्य यथा युद्धभूमिस्तथा वैराग्यरसाविष्टस्य सर्वविषयरहितं हिमस्थानम् ॥२९॥

एवमुत्तमदेशगमनपर्यन्तमुक्तम्। अग्रिमकृत्यं त्वनुवादात्स्पष्टीभविष्यति। साक्षाद्विदुरोपदेशकथने मर्यादायां विरोध आपद्येत। यावत्कस्याऽपि हृदयं यस्मिन् सर्वात्मना भवेत्। हृदा बन्धनसद्भावान्न स मुच्येत कर्हिचित्। अत एवेष्टवर्गेच्छा यथा गच्छेत्तथा चरेत्। धृतराष्ट्रे तथा बन्धो मा भूदिति हरेः प्रियः। युधिष्ठिरादिमोहस्य नाशमाह स नागदः। मोहाभावः स्वतो नाऽस्ति तस्येति प्राक्कथा तता। एवमर्धरात्रसमये धृतराष्ट्रे निर्गते उदयानन्तरं प्रहरपर्यन्तं जिज्ञासा नाऽभूत्। तदाह—

SRI SUBODHINI: Queen Gaandhaari was the daughter of King Subala. In this way, she had the virtues of the “warrior” class. She now accompanied her husband as a matter of her duty. What is indicated here is that, she will become a “Sati” after the death of Dhritaraashtra. The syllable “Cha” (and) indicates, that Sri Vidurji also went with them. A chaste wife is considered as “saintly” too. Usually, the celestial forces put obstruction through wife and children, for a person, who is set upon “renunciation”. But they did not create any problem by “entering” into Queen Gaandhaari.

Dhritaraashtra was a courageous person and this is indicated through the reference of his going over to the Himalaya mountain. It is usually seen, that a person gets into an “unstable” mind, at a place, where there is more unhappiness and sorrow. But, it is very important to nurture “stability” of mind, if a person is serious of attaining the glory in the “other world” (Paraloka).

They went to the Himalaya mountain, which gives “refuge” to each and every “being”, and where everyone becomes specially happy with bliss and joy. In the Himalayas, due to the presence of “snow”, there are very few living “beings or organisms”. Nay, even the body

of those, who live in this region is not affected by harmful organisms. Due to this "purity" in the atmosphere, and the lack of "violence" involved (in killing many "organisms" due to ignorance), noble "Paramahamsa" devotees prefer to reside in the Himalayas, as they love this place much.

As Dhritaraashtra had given up "everything", he was now ready to give up his "body" too! It was so very easy to give up the body in the Himalayas. Like truly heroic warriors regard a righteous "battle" as an ideal occasion for giving up their bodies i.e. these warriors regard, as very welcome, their bodies being attacked (i.e. beating). In the same way, those "Paramahamsa saints who are eager to give up their "bodies", come to the Himalayas, as they hold this mountain as very "dear" to them! During the "battle", courageous heroes decide either to attain victory or become a victim of every attack. Hence, those persons, who go to the Himalayas have a determined vision and view. The warriors, who are devoted to the bliss of courage (bravery — Veera Rasa) and those places, where "materialism" is absent (i.e. not set in) are considered by them, as beneficial! In this way, Dhritaraashtra went in the direction of north!

What did Dhritaraashtra do afterwards? This will be clarified by Sri Naarada to Sri Yudhishtira. It was due to the "instructions" given by Sri Vidurji, in person, that Dhritaraashtra had gone away to the north. If Sri Naarada were to say this to Yudhishtira, then, Yudhishtira may feel that, Sri Vidurji, who had loved the Pandavaas immensely has now begun to see "blemish" in them! Hence, Sri Naarada did not speak, that due to Sri Vidurji's instructions only, Dhritaraashtra had gone away,

from his home. This was also due to the fact, that Sri Vidurji was only interested to see that Dhritaraashtra attains "liberation". Hence, Sri Naarada did not specifically say, that Dhritaraashtra "went away", as a direct result of the instructions given by Sri Vidura. TILL THE HEART OF A SOUL GETS MERGED IN THE UNIVERSAL "AATMA (SARVAATMA), THIS SOUL WILL NOT GET "LIBERATION", DUE TO IT'S "BONDAGE". Hence, a wise soul will only do such actions which would remove it's desires for its own people (relatives such as son etc.). It was necessary for Yudhishtira to overcome his attachment (and the "bondage" thereof) to Dhritaraashtra. Hence, our Lord, due to His unique grace, had sent Sri Naarada to Yudhishtira, with a view to remove his "infatuation". Yudhishtira was not capable of removing his own "infatuation". Hence, the story of Yudhishtira asking the questions etc. has been told. It is said, that Dhritaraashtra went away, in the middle of the night. Even after the lapse of an hour, after the dawn of the sun, no one had a desire to know about the movements of Dhritaraashtra. It is said as follows, describing the actual situation.

अजातशत्रुः कृतमैत्रो हुताग्नि-

र्विप्रान्नत्वा तिलगोभूमिरुक्मैः ।

गृहं प्रविष्टो गुरुवन्दनाय

न चाऽपश्यत् पितरौ सौबलीञ्च ॥३०॥

तत्र सञ्जयमासीनं पप्रच्छोद्विग्नमानसः ।

गावल्गणे क्व नस्तातो वृद्धो हीनश्च नेत्रयोः ।

अम्बा च हतपुत्रार्त्ता पितृव्यः क्व गतः सुहृत् ॥३१॥

VERSES 30 and 31 Meaning: "King Yudhishtira had performed the morning "Sandhya" and "Havan" (Homa). Being the friend of everyone and of a disposition, that he never had an "enemy", he prostrated to the noble Brahmins and gave them, in charity, Til (gingili seeds), cows, plots of land and gold. He then came to do his prostrations to the house of Dhritaraashtra. But he did not see both Dhritaraashtra and Gaandhaari along with Sri Vidurji!" (30)

"Alarmed, Yudhishtira asked about them to Sanjaya, who was seated there. He asked, "Oh Sanjaya, the son of Gavalgana! where has our dear, old and blind father Dhritaraashtra gone away? I am not able to see the grieving mother Gaandhaari also, as she was in mourning, due to the death of her sons! Where has our uncle Sri Vidurji, who is very fond of us, gone away?" (31)

श्रीसुबोधिनीः अजातशत्रुरिति। नाम्नैव वैराभावो निरूपितः। कृतमैत्र इति। देवपितृऋषिभूततर्पणेन सर्वत्र मैत्री कृता। अथवा प्रातःसन्ध्या मित्रदैवत्या। "मित्रस्य चर्षणी धृत" इत्युपस्थानात्। अनुद्धरणाभ्युदये च मैत्रचरुविधानाच्च। अतः कृतसन्ध्यावन्दन इत्यर्थः। कृतावश्यको वा। गुदस्य मित्रदैवत्यात्। क्रमेण त्रयं ज्ञातव्यम्। हुताग्निः। कृताग्निहोत्रः। राज्ञो हि दानं नित्यम्। तत्रापि तिलपात्रम्। गोदानं भूमिदानं स्वर्णदानमिति च। आज्यावेक्षणं स्वर्णदान एवोक्तम्। "तिलैर्विष्णुर्गवा रुद्रो भूम्या चैव प्रजापतिः। सर्वे प्रीताः सुवर्णन सत्यात्रेषु समर्पणादि"ति तानि दानानि कृत्वा, ब्राह्मणेभ्यो नमस्कृत्य, परम्परागतं गृहं प्रविष्टः। राजगृहं राजशब्दवाच्यत्वं च धृतराष्ट्रे धृतमिति तद्गृहं प्रविष्टः। गुर्वादिवन्दनमपि नित्यम्। नष्टाश्चदधरथन्यायेन धृतराष्ट्रस्य पितृत्वं युधिष्ठिरस्य च पुत्रत्वमिति। गुरुषु मातुर्मुख्यत्वात्—न चाऽपश्यत् कुन्तीं नत्वा, धृतराष्ट्रविदुरनमस्कारार्थं प्रविष्टस्तौ सौबलीञ्च दृष्टवानपि न। नमस्कारो दूरे। महानुद्वेगो जातः। अतोऽविचार्यैव सञ्जयं पृष्टवान्। गवत्पाणस्य

पुत्रो गावल्पाणिः। पित्रादिक्रमेण त्वमेतेषामेव सेवकः। कथमद्य प्रमत्त इति। नस्तात इति परमपूज्यत्वम्। वृद्ध इति धर्मः नेत्रयोर्हीन इति दया। सम्बन्धमात्रविवक्षया षष्ठी। भार्यासहितत्वेन सुखित्वमाशङ्क्याऽऽह—अम्बा चेति। गान्धारी च पुत्रशोकेन भर्तृव्रतचर्यया च आर्ता पीडिता। गमनसम्भावनाभावात्—क्वेत्युक्तम्। पितृव्यो विदुरः। सोऽपि सुहृत् शुद्धान्तकरणः। अतो वञ्चनं न करिष्यतीति भावः ॥३०-३१॥

गमनाभावाददर्शनाच्च गङ्गोपर्येव गृहस्य विद्यमानत्वाद्गङ्गापतनं सम्भावयति—

SRI SUBODHINI: Yudhishtira was called as “a person who has no enemy” (i.e. for whom there is no “enemy”, who is born), due to the fact, that Yudhishtira never had an “enemy”! He had established abiding friendship with the celestials, the ancestors, the sages and all the “Beings” due to his munificence and acts of performing ablutions as prescribed by the scriptures and giving of generous charities. In the performance of the morning “Sandhya”, the ending of this “Sandhya” is done through the chanting of the Vedic Manthra of “MITRASYA CHARSHANI DRITAH”. During the performance of a sacrifice, before the drawing out of “fire” from the sacrificial pit of “Gaarhapatyaadi”, there is the presumption that the “Sun” (Soorya) should be given the due “oblation” (offerings). The celestial deity of the morning “Sandhya” is the “sun”. Due to this, King Yudhishtira had performed the morning “ablution” propitiating “Mitra” (the Sun). (the “sun”) who is the “celestial deity” presiding over one’s senses, wind etc. (i.e. the controlling deity). At first, a devout person is expected to purify himself, then only perform the “Sandhya”, and later give the prescribed “oblations” (Tarpanam). Yudhishtira had performed the “Homa”

(Havan = sacrifice) in the "fire" also. It is prescribed that a king should always "give away" wealth in charity like the mandatory giving of Til filled vessels, lots of land, cows and gold. By giving the charity of a golden vessel, filled with ghee, a person gets the inner power of vision (by seeing one's face on ghee filled in a golden vessel). It is said, that "by giving to a deserving person vessels filled with "Til" seeds, Lord Vishnu is pleased. By giving cows in charity, Lord Siva is pleased. By giving plots of land in charity, Lord Brahma gets pleased."

Yudhishtira prostrated to the Brahmins after giving the charity. Later, as per his usual practice, with a view to offer his prostrations to the older persons in the house, Yudhishtira entered the house of Dhritaraashtra. Yudhishtira had prostrated to his mother Kunti first — as one's mother is considered as the highest of all those "Gurus", who should be prostrated to at first. Now, with a view to offer his "prostrations" to both Dhritaraashtra and Sri Vidurji, Yudhishtira had entered into the palace. There, he did not see mother Gaandhaari. Due to this, he became unhappy. (30)

Yudhishtira asked Sri Sanjaya, "You are the illustrious son of Gavalgana! Due to this, you have done devoted service to your father and our elders. How come, in spite of this, you have become careless? Dhritaraashtra is worthy of our adoration, as he is our own father! It is your duty to look after him, as he is old too. Moreover he is blind also". In this way, Yudhishtira emphasized the need for exercising compassion. As Dhritaraashtra had gone away with his wife, will it be, that he will be comfortable and looked after, wherever

he is at present? Answering this, Yudhishtira says that, “mother Gaandhaari is full of sorrow, caused by the death of her sons and due to her being a very “chaste” wife. Hence, there is no question of the old “couple” being happy anywhere! As regards my uncle Sri Vidurji — he is pure in his mind. Due to this, he will also not indulge in any act of misdemeanor (towards this couple). Even then, where have they all gone? (31)

“Moreover, being very old, Dhritaraashtra and others would not be able to go far away also! But, I am unable to see them here!” Thinking like this, Yudhishtira expresses a doubt, as to whether all of them have got drowned in the Ganges river, as their house was on the upper side of the banks of this river — as per the next verse.

अपि मय्यकृतप्रज्ञे हतबन्धुः स्वभार्यया ।

आशंसमानः शमलं गङ्गायां दुःखितोऽपतत् ॥३२॥

VERSE 32 Meaning: “Has my father Dhritaraashtra, whose sons and relatives have been killed in the war, treating me, no longer, as his son, and regarding me as a sinner, deliberately got drowned himself, (in the Ganges river) due to the intensity of his sorrow?”

श्रीसुबोधिनीः अपीति। अकृतप्रज्ञे। न कृता प्रज्ञा पुत्रबुद्धिर्येन। पूर्वं पुत्राश्च बान्धवा हता यस्य। अत उभयाभावाच्छास्त्रतः पुत्रत्वेऽपि यदि पुत्रत्वं न मन्यते तदाऽस्मासु शत्रुत्वमेव स्थितमिति कदाचिदस्मानपि मारयेदिति शमलं पापमाशंसमानोऽपमृत्युषु गङ्गामरणं श्रेष्ठमित्यपमृत्युमरणादुःखितो मारणापेक्षया मरणमुत्तममिति गङ्गायामपतत्। विदुरस्तु लज्जयाऽनुक्तवैव गत इति भावः ॥३२॥

तदप्यसम्भावितमिति मत्वाऽऽह—

action?"

following verse.

पितर्युपरते पाण्डौ सर्वान्नः सुहृदः शिशून् ।

अरक्षतां व्यसनतः पितृव्यौ क्व गतावितः ॥३३॥

VERSE 33 Meaning: “When my father Sri Paandu had died, only these two “uncles” (Dhritaraashtra and Sri Vidurji) had protected us – small children, worthy of being loved – from sorrow and difficulties! Even then, where have they all gone away from here?”

श्रीसुबोधिनीः पित्तयुपरते इति। वस्तुतस्तूभाभ्यामेव रक्षिता
लाक्षागृहाद्दास्याच्च। एवमन्यदपि ज्ञातव्यम्। तदाह—अरक्षतां व्यसनत इति
॥३३॥

सञ्जयस्तु पूर्वमेव तदभावं ज्ञात्वा भयादपि मूर्च्छित एव स्थितः। अतो
नोत्तरं दत्तवानित्याह—

SRI SUBODHINI: “Dhritaraashtra and Sri Vidurji had protected us, in a true and honest manner, when we were caught up in the fire, which got originated in the house of wax, and when we had to undergo a life of servitude, in the city of Viraata king, we were protected during our sorrow, only by Sri Vidurji. They both have saved us from various other occasions/events, when we had to face intense sorrow and suffering”.

Sri Sanjaya, even from the first instance, had become unconscious, on not seeing Dhritaraashtra there, due to “fear”. Hence, he was not able to give any reply. This is being told by Sri Soota, as per the following verse.

सूत उवाच—

कृपया स्नेहवैक्लव्यात्सूतो विरहकर्षितः ।

आत्मेश्वरमचक्षाणो न प्रत्याहाऽतिपीडितः ॥३४॥

विमृज्य पाणिनाऽश्रूणि विष्टभ्याऽऽत्मानमात्मना ।

अजातशत्रुं प्रत्यूचे प्रभोः पादावनुस्मरन् ॥३५॥

VERSES 34 and 35 Meaning: “Sri Soota said, “Sri Sanjaya was not able to tell anything — as he was very sorrowful, being not able to see his master (Dhritaraashtra). He was deeply affected by his love and attachment to the king. Hence he was silent.” (34)

“Sri Sanjaya, after sometime, wiping the tears with his hands, gathering courage, through calming his inner

mind, and remembering the feet of his master Dhritaraashtra, began to reply to Yudhishtira." (35)

श्रीसुबोधिनी: कूपयेति। दीनत्वात्कृपा। स्नेहः सहजः। कृपया च स्नेहाधिकाद्वैकल्यम्। आत्मेश्वरमिति नीतिरतिपीडायां हेतुः। यद्यपि युधिष्ठिर ईश्वरस्तथापि स्वस्य धृतराष्ट्र एव। अवचनेऽतिपीडैव हेतुः। न त्ववज्ञादिः। तथापीश्वरसान्निध्यात्तूष्णीम्भावोऽनुचित इति “विकलश्च न वदेदि”ति स्मृतेर्निर्गतान्यश्रूणि पाणिना विमृज्य अन्येषामनिर्गमार्थं चाऽऽत्मानं विष्टभ्य गुर्वन्तराभावेऽपि स्वयमेव गुरुर्भूत्वा प्रमादकथनेऽपि दण्डं न करिष्यतीत्यजातशत्रुं प्रति धृष्टतौदासीन्यहेलनाद्यभावाय प्रभोर्धृतराष्ट्रस्य पादावनुस्मरन् भक्त्या भगवतो वा दण्डाभावाय प्रत्यूचे प्रतिकूलमुत्तरं दत्तवान् ॥३४-३५॥

SRI SUBODHINI: Due to his compassionate attitude coupled with love, (attachment) which was natural, Sri Sanjaya now expressed grave concern! On not being able to see his “master”, he suffered very much! Though the king of the state was Yudhishtira, for Sri Sanjaya, Dhritaraashtra continued to be his “master”. Due to this, he remained silent for a long time! He was also suffering intensely. Though, there was no insult or humiliation for himself, Sri Sanjaya, now, felt, that it was not proper for him to remain “silent”, when the king himself had asked him about his “master”. It has been said in the scriptures of “proper conduct”, (Smriti) that “a person need not speak, when he is in sorrow or agitated”. Hence, Sri Sanjaya wiped away his flowing tears, and became composed, so that tears do not flow out of his eyes again. At this place, he did not have any Guru or master, now, to give any instruction or advice to him. Due to this, he became his own “Guru” with a view to achieve “self control”. He thought, “even if I tell something wrongly (i.e. forgetting), my king Yudhishtira will not give me any punishment”. With a view to

emphasize this, even from the first instance, he has addressed King Yudhishtira as the “one, whose enemy is not born at all” (Ajaatasatru). He was careful to avoid to show animosity, ill-feelings or insult to Yudhishtira! Hence, he now remembered the “feet” of his master Dhritaraashtra and spoke. Alternately, he remembered our Lord Sri Krishna, with deep “Bhakthi” and spoke. Remembering that he was replying to the king himself, Sri Sanjaya began to reply to Yudhishtira.

सञ्जय उवाच—

नाऽहं वेदाऽऽत्मवसितं पित्रोर्वः कुलनन्दन ।

गान्धार्याश्च महाबाहो मुषितोऽस्मि महात्मभिः ॥३६॥

VERSE 36 Meaning: “Sri Sanjaya said, “Oh King Yudhishtira! You have progressed the joy and bliss of your illustrious family, being a glorious king of remarkable prowess! I am not aware of the thinking (and action) of both of your respectable uncles viz. Dhritaraashtra and Sri Vidurji, as also of mother Gandhaari! Both of these Mahaatmas have “cheated” me!”

श्रीसुबोधिनीः न हि जानामीत्युक्ते राज्ञः प्रियं भवति। अज्ञाने हेतुः—आत्मवसितमिति। न केनचित्सह मन्त्रणं कृतम्। किन्त्वामन्येव वसितं अवसितम्। “वष्टि भागुरिरल्लोपमि”ति। पित्रोर्व इति कदाचिद्भवद्भिर्ज्ञायेत। आत्मत्वात्कुलनन्दनत्वाच्च चिकीर्षितमपि कदाचित्सूचयेत्। अथवा। कुलनन्दनेति। तव तु दोषो नास्तीत्यर्थः। महाबाहो इति। तव क्रियाशक्तेराधिक्येऽपि यदि त्वं न जानासि कुतो मम ज्ञानमिति भावः महात्मभिरिति। महानात्मा आत्मनि वा यस्य। स्वत एव वञ्चनसामर्थ्यं भगवदीयत्वेन वा। उभयथाऽप्यहं वञ्चित इत्यर्थः ॥३६॥

एवं पूर्वकथां निरूप्य विवक्षितकथामारभते। तत्र गावल्गणिवाक्यं श्रुत्वा

महामोहग्रस्तो राजा प्रमादं वा कुर्यादित्याशङ्क्यैतादृशकार्ये नियुक्तो नारदस्तदा समागत इत्याह—

SRI SUBODHINI: By telling that, “I do not know. I am not aware” — Sri Sanjaya could endear himself to the king! The reason for this “ignorance” was, that Dhritaraashtra had decided to take his own course of action by himself (not consulting anyone). He did not discuss this with anyone else. “Hence, I am not in the know”. “Oh king! You only are aware of the mind of elderly persons. How can I know about their decisions? Sri Sanjaya said like this. “Oh king! You are the most dear son (Aatma) of Dhritaraashtra, and you are the bestower and progressor of “joy and bliss” to the Kuru family. Hence, it is also not possible that Dhritaraashtra would have gone away out of his displeasure due to any “blemish” on the part of Yudhishtira”. This view is emphasized through the use of the words “Kulanandana” (he, who gives “bliss and joy” to the family).

“Oh king! You have very strong arms and due to this you have immense “power of action” (Kriyasakthi) in a very significant way! Even after this, when you are yourself not aware, as to where Dhritaraashtra and others had gone away, how can I, of all persons, be aware of this? Your father’s “divine Aatma” is very expansive, and there seems to be the “ingress” of something glorious and great in his “Aatma”. He is, therefore capable of making us “forget” him. alternately, being a devotee of our Lord Sri Krishna, he (Sri Vidurji) might have gone away, in such a way, that no one is able to get knowledge of the same! In this way, I have been “deceived” by both of them (i.e. on both the sides).”

“I am not aware” (i.e. forgetting), my king Yudhishtira will not give me any punishment”. With a view to

After explaining the “previous” story, the beginning of the “story” to be told is being made. With a view to prevent Yudhishtira from committing “suicide”, due to his unhappiness created by the words of Sri Sanjaya, the advent of Sage Naarada is referred to — so that Yudhishtira, out of his intense sorrow (guilt) would not resort to extreme steps! Sage Naarada came there to give “peace of mind” to Yudhishtira. This is being told, through the next verse.

अथाऽऽजगाम भगवान्नारदः सहतुम्बुरुः ।

प्रत्युत्थायाऽभिवाद्याऽऽह सानुजोऽभ्यर्चयन्निव ॥३७॥

VERSE 37 Meaning: “At this time, Sage Naarada came there, along with Rishi Tumbhuru. King Yudhishtira prostrated to the sage, along with his younger brothers, after getting up from their seats. After worshipping the sage, Yudhishtira spoke the following words.”

श्रीसुबोधिनी: अथेति। अथ मोहानन्तरं तदपगमार्थमागत इत्यर्थः। तुम्बुरन्य ऋषिः। शोकापनोदे हि सम्मतिरपेक्ष्यते। अधिकारिण उद्वेगाधीनत्वात्। तदा प्रमादं कर्तुं विचारयन्नारदं दृष्ट्वा अनेन निर्णयो भविष्यतीत्युत्थाय पूर्वावस्थां त्यक्त्वा ऋषिमभिवाद्य स्वागतादिकमपृष्टैव धृतराष्ट्रं पृच्छति ॥३७॥

SRI SUBODHINI: With a view to remove the “sorrow” of Yudhishtira, Sage Naarada came there quickly, accompanied by Rishi Tumbhuru. Usually sorrow can be mitigated only, through the advice and comforting words of others. King Yudhishtira was in a terrible state of “guilt” in his mind, that he was indeed thinking of giving up his “life” too, due to the circumstances explained. But, on seeing Sage Naarada, accompanied by another Rishi Tumbhuru, Yudhishtira

realized, that Sage Naarada will bestow on him, the “proper” advice. Hence, he got up from his seat by giving up his previous state of sorrow (infatuation). He welcomed the sage and prostrated to him. He, straightaway, began to ask his question pertaining to Dhritaraashtra, instead of speaking about “welcoming” the sage.

युधिष्ठिर उवाच—

नाऽहं वेद गतिं पित्रोर्भगवान् क्व गतावितः ।

अम्बा च हतपुत्रार्त्ता क्व गता सा तपस्विनी ॥३८॥

VERSE 38 Meaning: “King Yudhishtira asked, “where have our uncles gone away from here? Oh Lord! I am unable to know about this place! In the same way, where has the penance-oriented mother Gaandhaari gone, unhappy, as she is, with the sorrow, arising out of the death of her sons? I do not know even this (i.e. I have no knowledge about this also)!”

श्रीसुबोधिनीः नाऽहं वेदेति। अमङ्गलसम्भावनां नोक्तवान्। अयुक्तत्वात् ॥३८॥

शीघ्रकथनार्थमाह—

SRI SUBODHINI: Yudhishtira had thought in his mind that something “inauspicious” has happened to Dhritaraashtra. But he realized, that this type of thinking was very inappropriate, and hence, he did not express this “opinion or view” to Sage Naarada. He only asked Sage Naarada, as to where his father and mother have gone away!

With a view to elicit the correct information, in a quick way, he says further.

कर्णधार इवाऽपारे भगवान् पारदर्शनः ।

अथाऽऽबभाषे भगवान् नारदो मुनिसत्तम ॥३९॥

VERSE 39 Meaning: "Like a good helmsman of a ship is able to make the master cross, even an impassable ocean, in the same way, Oh Bhagwan Sri Naarada! You are also capable of making me realize the actual position" (i.e. enabling me to see the actual event). On hearing this, the "best" among the sages, Sage Naarada, began to reply to King Yudhishtira."

श्रीसुबोधिनी: कर्णधार इति। शोकसमुद्रे मग्ना वयम्। तत्र सार्वज्ञ्यं नौका। तस्या निर्वाहको भवानेव। केवलनाविकवन्न किन्तु पारदर्शनः गन्तव्यदेशं पश्यसि। पर्यवसानं जानसीत्यर्थः। एवमर्द्धवचने स्थितः। उपसंहाराकथनात्। तदा नारदस्वस्याऽकथनहेतुं ज्ञात्वा स्वयमेव बभाषे। ज्ञाने हेतुः—भगवानिति। अनुबोधे वा। मुनिसत्तमेति सम्बोधनम्। पाठान्तरेऽपि प्रकाराणामुक्त-त्वादाभासाद्युत्तरेण स्वयमूहनीयम्। मनुयो हि कृपालवो भवन्ति। अतः कृपया नारदोऽपृष्टमप्याहेत्यर्थः ॥३९॥

भगवान् संसारिजीवेषु यदज्ञानं करोति तत्सहसा कृतिव्यावृत्त्यर्थम्। अतस्त्वयाऽपि सहसा न किञ्चित्कर्तव्यम्। प्रथमतो मोहं दूरीकुरु। पश्चात्पृष्टं वक्ष्यामीत्यभिप्रायेणाऽऽह—

SRI SUBODHINI: "You are like a helmsman of a big boat! We are about to get drowned in the sea of our sorrow! You are the "big boat", who is capable of knowing everything, and capable of making us cross this "ocean". You are the controller of this boat! Not only you are like the expert helmsman of a huge ship, but you are capable of making us sight and reach the other shore also! You have the capacity to make us reach the desired place! You are capable of showing us the nature and type of this desired destination too! Even the final destination of this "journey" is not hidden from you!

King Yudhishtira became silent, even without finishing his saying fully.

On seeing Yudhishtira silent, in this way, knowing the cause for this "silence", Sage Naarada began to speak on his own. Sage Naarada is hailed here as "Bhagawan", with a view to emphasize the fact, that he was a "Jnani" (who "knows"). He was an adept in giving such an advice, which would certainly dispel the sorrow of Yudhishtira. This faculty has been alluded to here, in this verse, through the words, "Sage Naarada, who is the "best" among the sages". Sri Soota has called Sage Sounaka as "best among the sages" here. The purport of this is, that Sage Soounaka is fully aware of the "secret" of what is being explained now.

The "sages" are always compassionate. Hence, Sage Naarada, now speaks about those subjects/information also, which have not been asked for! This is due to his "compassionate" nature.

Our Lord Krishna fills the "Jeevas", who are attached to this world (Samsaara) with "Ajnana" (ignorance), so that, these "Jeevas" do not commit "blunders" in a hurry! "Hence, you also should not do anything in a hurry! In the first instance, please dispel your sorrow. Afterwards, I shall give you the answers for the questions asked by you!" With this in view, Sage Naarada replied as follows.

नारद उवाच—

मा कञ्चन शुचो राजन् यदीश्वरवशं जगत् ।

स संयुनक्ति भूतानि स एव वियुनक्ति च ॥४०॥

VERSE 40 Meaning: "Oh king! Never become unhappy or sorrowful for anyone! (for the sake of

anyone). The reason being that THIS UNIVERSE IS UNDER THE CARE AND CONTROL OF OUR LORD SRI KRISHNA (ISHWARA). THIS LORD OF THE UNIVERSE ONLY JOINS PERSONS TOGETHER AND SEPARATES THEM TOO!"

श्रीसुबोधिनीः मा कञ्चन शुचं इति। शोको ह्यनिष्टज्ञानसाध्यस्वन्यूनतापादकानिष्टपदार्थनिदिध्यासनविशेषः। कोऽप्यनिष्ट-भावनया न चिन्तनीय इत्यर्थः। राजन्निमित्तं सम्बोधनान्महाकुटुम्बित्वमुक्तम्। तेन महति राज्ये सर्वदेष्टानिष्टोत्पत्तेः शोके कदाचिदपि राज्यसुखं न स्यात्। अतो राजा न शोचति। किञ्च। शोको निष्फलो विरुद्धश्च। तत्र हेतुः—यदीश्वरवशं जगदिति। यस्मात्कारणात्सर्वं जगदीश्वरवशम्। भगवता हि सर्वोऽपि पदार्थः क्रियते नियम्यते च। स न कस्यचिद्विष्ट इष्टो वा। स स्वार्थं परार्थं वा करोति। तत्र परार्थकरणे हितमेव करोतीति नियमः। स्वार्थकरणेऽपि स्वलील सिद्धये करोति। तत्र परार्थपक्षे भगवता तस्य हिते क्रियमाणे स्वयं चेच्छोचेत्तदा निषिद्धम्। भगवत्तश्च कोपो भवेत्। भगवल्लीलायां तु सुतरामेव क्रोधोऽनौचित्यं च। स्वस्याऽपि ममतास्पददूरीकरणे पूर्वोक्त एव न्यायः। अतो भगवदधीनत्वादात्मानं परं वा कञ्चन मा शुचः। नन्वग्नेरिव संयोगवियोगाभ्यां दुःखजननात्स्वदुःखेन शोक इति चेत्? तत्राऽऽह—स संयुनक्तीति। भूतानि स एव योजयति वियोजयति च। तस्मात्कृताविव संयोगेऽपि सैव युक्तिरनुसन्धेया। उभयथाऽपि सर्वथा भगवान् हितं करोतीति ज्ञातव्यम् ॥४०॥

ननु स्वार्थपक्षे कथं शोकपरिहारः। भगवाँस्तु स्वलीलार्थं करोति। जीवास्त्वयुक्ते योजितत्वाद्दुःखेन शोचन्ति। भगवल्लीलाया बहुकालविततत्वात्स्वस्य दुःखपरम्परायां शोकस्याऽऽवश्यकत्वात्। तत्राऽऽह—

SRI SUBODHINI: "You should not grieve for anything or anyone. In the first instance, give up this "infatuation". Then, I will give the answers for your queries. That object, which is considered to cause "harm and difficulty", resulting into discomfort and deficiency to a person thinking about this "object" (or situation) is

the comforts and happiness of the kingdom.

OF HIS "PLAY" (KREEDA) ONLY. THIS IS THE PURPORT AND RULE!

In the former case, as the Lord only confers only "welfare and benefits" on the "Jeevas", it is incumbent on all of us not to be in "sorrow". It is said here by our Sri Mahaprabhuji, that our Lord becomes "angry", when the "Jeeva" feels sorrow, in spite of our Lord always conferring welfare and benefits on the "Jeeva". Our Lord gets "angry" also, if the "Jeeva" becomes sorrowful when He has created this Universe, for the sake of His play only! HENCE, TO BECOME "SORROWFUL" DUE TO ANY SITUATION CREATED BY OUR LORD, FOR HIS "PLAY" (LEELA) IS REGARDED AS "INAPPROPRIATE" (AYOGYA). Even if the death of a person's "son" takes place, Sri Mahaprabhuji says here, that, one should not become sorrowful and doubt the fact of our Lord always conferring "welfare and benefits" on everyone! How and why? "Sons" etc. are there, due to one's deep attachment, (Mamata) and it is this "attachment" (considering everyone and everything as "mine" and not belonging to our Lord) which causes this sorrow. OUR LORD, OUT OF HIS "DAYA" (COMPASSION) REMOVES THIS "ATTACHMENT" BY CAUSING SUCH "SEPARATIONS". IN THIS WAY, OUR LORD, AT ALL TIMES, THINKS OF CONFERRING ONLY "WELFARE AND BENEFITS" FOR THE "JEEVAS"!

As this Universe is under the care and control of our Lord A PERSON SHOULD NEVER FEEL SORROW FOR EITHER ONESELF OR FOR ANYONE ELSE! "UNION AND SEPARATION" (SAMYOG AND VIYOG) ARE CAUSED BY THE WILL AND

DESIRE OF OUR LORD. HENCE, WE SHOULD NEVER BECOME "SORROWFUL", DUE TO THE FACT THAT EVERYTHING HAPPENS AS PER HIS WILL!

When we get "union" or get "separated" from anyone, one should remember, in his mind, the above analysis. WE SHOULD ALWAYS REMEMBER, THAT ONLY "WELFARE AND BENEFIT" WILL OCCUR IN ANY "UNION" OR "SEPARATION", AS OUR LORD ALWAYS DOES "GOOD" ONLY THROUGH HIS ACTIONS! THIS WAY, WHETHER THE "CREATION" OF THIS UNIVERSE IS DONE BY OUR LORD FOR HIS OWN SAKE (LEELA) OR FOR THE SAKE OF THE REDEMPTION OF THE "JEEVAS", OUR LORD CONFERS, ALWAYS "BENEFITS AND WELFARE" ONLY, ON THE "JEEVAS"!

If it is accepted, that our Lord has created this Universe, for the sake of His "Leela" only, then, what is the way, through which a devotee can give up his "sorrow"? Because our Lord does everything for the sake of His "play" only, it may be that the "Jeeva" might have to get associated with "actions and events", which are not "desirable or appropriate" — thus leading to sorrow and difficulties! The truth of this matter is, that our Lord's "Leela" goes on for a very long time. Due to this, the "Jeeva" is bound to experience "sorrow" in a continuous manner! Is it then, that getting into "sorrow" or the occurrence of "unhappiness" is natural? When a doubt is expressed like this, the answer is given as per the following 2 verses.

यथा गावो नसि प्रोतास्तन्त्यां बद्धाः स्वदामभिः ।

वाक्तन्त्यां नामभिर्बद्धा वहन्ति बलिमीशितुः ॥४१॥

यथा क्रीडोपस्कराणां संयोगविगमाविह ।

इच्छया क्रीडितुः स्यातां तथैवेशेच्छया नृणाम् ॥४२॥

VERSES 41 and 42 Meaning: “Like a bull is bound, through ropes to a yoke, and is made to go to all places, where the holder of the rope wishes to move on, in the same way, every “Jeeva”, being bound with the “rope” of the words of the Vedas, is made to offer “service or oblation” to it’s own master, who is our Lord and who is the controller of everyone.” (41)

“Like the “union” and “separation” of “play-things” (puppets) are under the control of the one, who performs the “show of the puppets”, in the same way, only through the desire and will of our Lord, the “union” and “separation” of the “humans” occurs!” (42)

श्रीसुबोधिनीः यथा गाव इति। “न दुःखं पञ्चभिः सहे”ति च तदर्थमेव सृष्टा वयमिति च तदर्थमेव महद्भिर्विषययोज्यन्त इति चाऽवसरे स्वामिद्रोहस्याऽयुक्तत्वाज्ज्ञात्वा दुःखमपि सोद्वा अग्रे कृतार्था भविष्याम इति बुद्ध्वा भगवल्लीलामेव सम्पादयेत्। अन्यथा दुःखं बहु प्रयच्छेदिति गावो दृष्टान्तः। नसि नासिकायां प्रोताः। तदा हि बलीवर्दा वशे भवन्ति। अहन्ताममतारज्ज्वा विषयलक्षणनासिकायां प्रोता इन्द्रिययुक्ता भगवद्वशे भवन्तीत्यर्थः। दृष्टान्तेनैव सामान्यबन्धनमुक्त्वा विशेषबन्धनमाह—वाक्तव्यां नामभिर्बद्धा इति। वेदलक्षणा दीर्घरज्जुः। ब्राह्मणक्षत्रियरूप ओदनः। स च भगवता भोक्तव्यः। तैर्भगवति सायुज्यं प्राप्तव्यम्। तेषां प्राकृतक्रियास्तुषाः। बीजयोनिःसम्बन्धस्तृणसम्बन्धः। इन्द्रियाणि बलीवर्दाः। वेदो मर्यादारज्जुः। भगवदिच्छा स्तम्भः। एवं ति स्वस्येन्द्रियाध्यासे बलीवर्दत्वम्। अन्यथा स्वस्याऽऽधारत्वं त्रिविधपापविमोक्ष फलम्। इन्द्रियाणि तु देवताधिष्ठितानि वैदिककर्मणि प्रवर्तन्ते। तेन स्वस्य मलापकरणं भवति। पुनर्निरन्तरसमाधिना प्राकृततुषेऽपगते ज्ञानाग्निना पक्वा ओदनत्वं सम्पद्यन्ते। नामभिर्बद्धाः। ब्राह्मणोयं क्षत्रियोऽयं ब्रह्मचारी गृहस्थ इति। ये यत्र योजितास्ते तत्रैव परिभ्रमन्ति।

कार्यं तु प्रभोः कुर्वन्ति। न तु प्रेरकस्य। तस्मादिन्द्रियाणां भगवदर्थं सृष्ट्वा तैर्भगवत्कार्ये क्रियमाणौ स्वयं वृथाऽध्यासं कृत्वा शोको न कर्तव्य इत्यर्थः। किञ्च। भगवता हि क्रीडार्थं सृष्टः। यथा बालः प्रतिमाभिः क्रीडति। स यथासुखं प्रतिमाः स्थापयति। कुतश्चिद्वियोज्य कुतश्चिद्योजयति। तथा सर्वे पुरुषा भगवतः क्रीडाप्रतिमाः। ते केनचित्सयुज्यन्ते वियुज्यन्ते च। अत एव ज्ञात्वा सम्बन्धिषु ममतया शोकहर्षौ न विधेयाविति। समुदायेन विवेकः। पूर्वं तु तत्त्वानां प्रत्येकं विवेक उक्तः ॥४१-४२॥

एवमीश्वरार्थं सृष्टापक्षे शोकोऽनुचित इत्युक्तम्। निरीश्वरादिमतेऽपि बाह्यमतेषु च कुत्रापि शोकः शास्त्रार्थो न भवतीत्याह—

SRI SUBODHINI: It is said, that, “It is not regarded as “sorrow” when it happens to five persons together”. OUR LORD HAS MADE ALL OF US ONLY FOR THE SAKE OF HIS “PLAY”. If someone were to put “obstruction” in His task or play, then the “obstructor” is considered as a “traitor”! Hence, treating the “sorrow”, as having been caused through the “play” of our Lord (i.e. as part of His “play”), our Sri Mahaprabhuji says that a “devotee should put up with this sorrow”. “I will get fulfilled, certainly, later” — a devotee should nurture this idea and lead a life, as per the “play” of our Lord! (As our Lord always confers only welfare and happiness). If we were to point out any “blemish” in the “play” of our Lord, then, our Sri Mahaprabhuji says that the Lord will become very “unhappy”! If a “bull” were to “oppose” the master, who holds the “reins”, then the master may even “beat” the bull! On binding the “bull” through the “ropes” in his nose, the bull comes under the control of the master. IN THE SAME WAY, IN “THE NOSE OF MATERIAL OBJECTS”, OUR LORD HAS TIED THE “ROPE” OF “ME AND MEUM” (AHAMTA AND MAMATA). IN THIS WAY,

THE "JEEVA" WITH THE "SENSES" COMES UNDER THE CARE AND CONTROL OF OUR LORD! In this way, after explaining the aspect of "ordinary" bondage of the "Jeeva", now, Sage Naarada is explaining the nature of the "special" bondage. The long ropes are the Vedas, and this is used by our Lord, to tie up all the "Jeevas". Among these, both the Brahmins and Kshatriyas, like "well-cooked food" are ready to be eaten by our Lord! In other words, both Brahmins and Kshatriyas get merged with our Lord and attain liberation from this world (Samsaara).

The "worldly" actions of both of these are compared to the "husk" of the grain of rice. Like the grain of rice becomes useful on the removal of this "husk", in the same way, both the Brahmins and the Kshatriyas come to be useful to our Lord.

The senses are compared to the "bull". The "Vedas" are regarded as the "ropes" for binding these "bulls". The will and desire of our Lord is the "yoke"! Till the aspect of "ignorance" is there in the senses, they are regarded like the "bulls" only. When the 'Jeevas' begin to "act" without the "ignorance" of the senses, then the "Jeevas" are comparable to the pure rice grain (without the husk). This "pure status" is achieved by getting released from the "sins" caused by the physical, mental and celestial forces!

In the "senses", live, their respective "presiding" deities, through which, the "senses" are directed to perform all the "Vedic" actions. These Vedic actions remove all types of "blemish". After this, due to the "Jeeva" merging itself in deep contemplation (Samaadhi), the "husk" of "worldly" actions gets separated from the

"grain"! Like, the "rice" well cooked by "fire" becomes worthy of being consumed by everyone, in the same way, the "Jeeva" well cooked through the fire of knowledge (Jnana), becomes "deserving" of attaining the liberation of union (Saayujyam) with our Lord!

Everyone is bound with the "name and nature" of being a Brahmin, Kshatriya, celibate or householder etc. Wherever, each of these is joined, it remains there only doing the "tasks" of our Lord! The "Vedas", which inspires everyone to do "actions" do not actually "do" the actions - as they tell about the "actions" to be done only. BUT ALL THESE ACTIONS BELONG TO AND ARE OF OUR LORD ONLY!

EVERY "SENSE" HAS BEEN MADE FOR THE SAKE OF OUR LORD ONLY. HENCE, A "JEEVA" SHOULD NOT GET SORROWFUL OR DELUDED THROUGH THE "ACTIONS" OF OUR LORD. "I AM EATING! I AM HEARING!" - this way of knowledge is the "deluded knowledge" (Mithya Jnana) of the "senses".

OUR LORD HAS MADE ALL OF US ONLY FOR THE SAKE OF HIS "PLAY" (KREEDA). LIKE A BOY PLAYS WITH TOYS AND PLACES THEM WITH GAY ABANDONMENT AND PLAYFULL LOVE - SOMETIMES JOINING THEM OR SEPARATES THEM - IN THE SAME WAY, EVERYONE IS A "TOY" OF OUR LORD, MADE BY OUR LORD AS INSTRUMENTS FOR HIS PLAY. HE "UNITES" BEINGS AS PER HIS DESIRE AND WILL, AND "SEPARATES" THEM AT HIS WILL! A DEVOTEE SHOULD CLEARLY REALIZE THIS "TRUTH", AND GIVE UP HIS SENSE OF "MINENESS AND ATTACH-

MENT" WITH ONE'S "RELATIVES". HE SHOULD ALSO FREE HIMSELF FROM BOTH "JOY" AND "SORROW". This is known as the "discrimination" (Viveka) pertaining to the "vast society" of created beings. In the first instance, by defining each and every separate "principle", the truth about "discrimination" (Viveka) has been clearly expounded.

"You should not grieve for anybody or anything, as the Lord of the Universe, for the sake of His "play" (Kreedā) has created this Universe! All other "religious" and even the "atheists" also say that (including their "scriptures"), none should "grieve" for anything (i.e. get sorrow) or for the sake of anybody!

यन्मन्यसे ध्रुवं लोकमध्रुवं वा न चोभयम् ।

सर्वथा न हि शोच्यास्ते स्नेहादन्यत्र मोहजात् ॥४३॥

VERSE 43 Meaning: "Even if someone regards this Universe as permanent or impermanent, or for that matter, this Universe is something quite different from these two types (i.e. permanent and non-permanent), the love, attachment or infatuation, arising out of these "convictions and views" are also not worthy of our "sorrow" (i.e. should not lead to our sorrow). ONLY THROUGH ONE'S OWN "LOVE" (ATTACHMENT THEREOF) SORROW IS CAUSED! (i.e where is the need or place for "personal love and sorrow", when it is our Lord, who has taken all these "forms and names" (Naama and Roopa Prapancham).

श्रीसुबोधिनी: यन्मन्यस इति। सर्वे हि वादिनश्चतुर्विधाः। साङ्ख्याः सर्वं ध्रुवं मन्यन्ते। आविर्भावतिरोभावावेवोत्पत्तिप्रलयौ। बाह्यास्तु सर्वमनित्यं कृतकत्वादित्यध्रुवं मन्यते। बाह्यभेदा एव केचन माध्यमिकादयो नाऽऽसीदस्ति भविष्यतीति न ध्रुवं नाऽध्रुवं मिथ्येति मन्यन्ते। नैयायिकास्तूभं मन्यन्ते।

आकाशदय परमाणवश्च ध्रुवाः। अन्येऽध्रुवा इति। चतुर्वर्षि पक्षेषु सर्वथा ते न शोच्याः। न हि नित्यः शोकमर्हति। न वा बुदुदरूपयनित्यं शोकमर्हति। शशशृङ्गवत्पक्षस्तु सर्वथा शोकाभावाय। नैयायिकपक्षे शोकः सम्भवति तत्राऽप्युत्तरमुच्यते। शत्रुमरणे कथं न शोचति मित्रमरणे च शोचति। तत्कृत इति प्रष्टव्यः। स्नेहादिति चेत्। स्नेह एव शोकहेतुरपकारी। स त्यक्तव्यः। ननु कदाचित्सुखं प्रयच्छतीति कथं त्यक्तुं शक्यत इति चेत्? तत्राऽऽह—**मोहजादिति।** अज्ञानाज्जातः स्नेहः कथं सुखं प्रयच्छेत्। न हि सन्निपाताज्जातं शैत्यं तापापनोदनं करोति। तस्मान्मूर्च्छाया महदुःखे सुखमिव मन्यते। अन्यथा तन्निराकरणार्थं न यतेत ॥४३॥

फलितमाह—

SRI SUBODHINI: These are 4 types of proponents (who argue, about the nature of this “Universe”). The votaries of the “Saanghkya” system regard everything in this Universe as “permanent” (Nithya). They regard the “creation” as a “manifestation”, and the “dissolution” of the universe is regarded by them as “disappearance”. Other religions (like that of Buddha) regard this Universe as “impermanent” (Anithya), as they consider it as a “task” (Kaaryam) or “action”! All other sects, within the fold of the so called “other religions” (i.e. non-Vedic) regard this Universe as “never existing” at all (i.e. no reality). They say, that this Universe is neither permanent nor impermanent! In other words, these votaries, say, that this Universe is a “myth” (Mithya). The votaries of the ‘Nyaaya’ system (of logic), who follow Sage Kanaada regard this Universe as permanent. They, sometimes regard this Universe as impermanent also. They say, that earth, water, fire and wood along with the subtle “atom” (Anu) and the “space” (Aakaasa) — all these are permanent, and all “others” are impermanent! They further say, that none of these are worthy

of being treated with "sorrow". Why? Being "permanent", to develop "sorrow" for them will be inappropriate! On the contrary, those materials/factors, which are impermanent like the "bubbles" in water, are also not worthy of "sorrow". Even if we regard this Universe as a "horn of a rabbit" (i.e. not real), then also, nothing is worthy of our "sorrow"!

But the "logicians" do regard that "sorrow" does happen, as they regard various materials/factors as being permanent. A question is asked here as to why a person does not regard as "sorrowful", the death of an "enemy", but gets into "sorrow", on the death of a "friend"? Why does this discrimination take place? In this case, the cause of "sorrow" is the "love" (Sneha) for the friend, and not anything else. Hence, it is said, that sorrow can be ended only by giving up or renouncing this "attachment". Is it easy to give up this attachment and love as a lot of comfort, pleasure and joy are enjoyed through love and attachment? This is answered by telling that real "joy and happiness" can be never attained through the love and attachment caused by "ignorance" (Ajnaana). Then how can there be "sorrow", when there is no "joy" at all to be gained or lost? The "coldness" caused by high fever cannot be eradicated through "heat". Moreover "unconsciousness" is treated as "sorrowful". Whereas, on being "awakened", the state of "unconsciousness" is regarded as "very joyful" (i.e. at peace and ease) - though, in reality, an "unconscious" state is not "joyful" at all - being a state of utter "ignorance"! If this state was really "joyful", then, why is it that efforts are put to cure and mitigate this state of "unconsciousness"? In the same way, "love and attachment" caused by "infatuation" can never give real

“joy, comfort and happiness”. Hence, a wise person is asked to give up this type of “Sukham” (happiness).

Now, Sri Naarada speaks words about the “results” (conclusions = “Phalam”) – as per the following verses.

तस्माज्जह्यङ्ग वैक्लव्यमज्ञानकृतमात्मनः ।

कथं त्वनाथाः कृपणा वर्त्तेरन्वनमाश्रिताः ॥४४॥

कालकर्मगुणाधीनो देहोऽयं पाञ्चभौतिकः ।

कथमन्यास्तु गोपायेत्सर्पग्रस्तो यथा परम् ॥४५॥

VERSES 44 and 45 Meaning: “Oh my friend Yudhishtira! Only attachment and love originates “sorrow”! I have explained this to you earlier. Hence, please renounce (give up) this sorrow of your inner mind, which has been caused by your “ignorance” (Ajnana). If you have any doubt about the ways and means of livelihood of (your parents) those, who have no support, and are poor also, and who have gone away to the forest, then..... (44)

“Let me tell you that like a person caught up by a python can never aid or assist another person, who is “free” (not caught up by a python), in the same way, how can this body, which is under the control of the factors of time (Kaala), Karma (actions) and Guna (qualities) and which is made up by the five primordial elements, aid and protect any other “body”? (i.e. person).” (45)

श्रीसुबोधिनीः तस्मादिति। हे अङ्ग। वैक्लव्यमिन्द्रियाणामन्तःकरणस्य च विकलताम्। केवलं पदार्थाज्ञानेन जातम्। त्वं विदितपदार्थो जहि नाशयेत्यर्थः। अयमेकांशेनाऽपि स्थितः (?) पुनर्दुःखं दास्यतीति भावः। मध्ये राजा शङ्कते-कथं त्वनाथा इति। रक्षकरहिताः। वने हि रक्षा अपेक्ष्यते। विषयाभावाच्च कृपणाः। यस्य चाऽऽश्रयं कृतवन्तस्तत्रपुंसकमचेतनमिति।

उत्तरमाह—कालकर्मगुणाधीन इति। किं त्वमेव रक्षकस्तत्र न तिष्ठसीति शोकः। आहोस्विद्रक्षकमात्राभावात्। तत्राऽऽद्य निराकरोति। त्वं रक्षक इति पक्षस्त्वयुक्तः। राजशब्दस्य देहवाचकत्वात्। न ह्येकेन गृहेण गृहान्तरं रक्षितुं शक्यते। किञ्च व्यवहारानुसारेणाऽपि रक्षकत्वेऽयाधीनः कथं रक्षेत्। अयं देहः कालाधीनः कालप्रेरणां विना कथं रक्षेत्। कालस्तु निमित्तमित्यस्मिन्यक्षेऽपि कर्माधीनः। कालप्रेरणया यत्कर्म कृतवांस्तत्फलभोगस्याऽऽवश्यकत्वात्। कर्माऽपि निमित्तमेव दृष्टसापेक्षत्वादिति चेत्। तत्रापि कर्मैव चेदृष्टसामग्रीमपि सम्पादयति तदाऽपि पूर्वोक्त एव दोषः। अथाऽन्यश्चेत्। स्वभावभूतास्ते गुणाः। अतस्त्रिदोषव्याप्तः। स्वयं पञ्चभूतविकारः। भूतानि तु भक्षकाणि। यैरात्मैव भक्षितस्तद्विकारः कथमन्यान् गोपायेत्। अन्ये त्वेतव्यदितिरिक्ता देहा द्यध्यासरहितः। तुशब्देन च कालानधीना भगवदीया जाताः किञ्च। कालग्रस्तः सर्वथा न रक्षतीति दृष्टान्तमाह—सर्पग्रस्त इति। अजगरगिलितः। परं बहिः स्थितम्। अतस्त्वां धृतराष्ट्रः शोचितुमर्हति न तु त्वं धृतराष्ट्रमित्यर्थः ॥४४॥४५॥

भक्ष्याभावस्तु न शङ्कनीयः। सर्वत्रैव भगवता भक्ष्यं क्लृप्तमिति वदन् कोऽपि रक्षको नास्तीति पक्षं दूषयति—

SRI SUBODHINI: “You are my own “part” (i.e. Myself). Hence, I will speak only the truth! (reality). The “sorrow” in the “senses” and the “mind” is caused only through the “ignorance” about the materials! You have full knowledge about the nature of all materials. Hence, you should put an end to this sorrow and disturbance! Even, if you nurture this “disturbance” in a corner of your mind, then, this will certainly lead to sorrow at a future date!”

At this time, King Yudhishtira got a doubt, that there is the necessity of “protection” for his parents, in the forest — as there is no one there to protect them! They will become unhappy on being deprived of many materials necessary for their livelihood! “They have gone away to this forest, which is gross and uninhabited”! How

can this "forest" ever help or protect them? Answering this, Shri Naarada says, "You are not there with them in the forest with a view to protect them. This has caused "sorrow" in your mind! But this is not appropriate — that you are not there to protect them! Why? How can you assume, that you are the one, who will protect them? You consider yourself to be the king, and you have this "ego and pride" that, it is you, who has to provide protection! In reality, you assume, that you can protect their "bodies"! how can one "house" protect another "house"! Although, from the traditional "worldly" point of view, you have assumed the role of being a "protector" to your subjects, but how can you achieve this, as you, yourself are under the control of another? YOUR BODY ITSELF IS UNDER THE CONTROL OF "TIME" (KAALA). How can you give protection without being inspired by this factor of "time" (Kaala)? When this factor of "time" itself, is not capable of affording protection — as this factor is only an "instrument" or cause for protection (in the hands of our Lord). Moreover, this "body" is also under the control of all "actions" (both of past lives and present). In this way this "body" comes under the control of "actions", inspired by the factor of "time". The "results" of these actions have to be "experienced" (undergone) by everyone. In this way, both "time" and "action" lead the person to get "results". The third reason or cause for one's "experience" is ones' "qualities" (Gunas) such as Satwa etc. IN THIS WAY, THIS "BODY" IS FILLED UP WITH THE "BLEMISH" OF TIME, ACTION AND QUALITIES! (KAALA, KARMA AND GUNAS) — THUS THIS BODY IS ENVELOPED THROUGH THESE "THREE" BLEMISHES (DOSHAM).

Moreover this BODY IS MADE UP OF 5 PRIMORDIAL ELEMENTS! THIS BODY IS BEING CONSUMED (EATEN) BY THESE 5 ELEMENTS ONLY! How can this “body”, which is being constantly “eaten” by the 5 elements, hope to protect another “body” (which is also being eaten by these 5 elements)? How can a person, who has the “ignorance” of his “body”, “protect” another, who has “no ignorance” about his “body”?

In the verse, the preposition “Tu” (but) has been used to indicate that, “YOUR PARENTS HAVE NOW GOT RELATED AND BELONGING TO OUR LORD! THEY ARE ALSO NOT UNDER THE CONTROL OF “TIME”! THE DEVOTEE, WHO IS NOT UNDER THE CONTROL OF “TIME” CANNOT BE PROTECTED BY ONE, WHO IS HIMSELF UNDER THE CONTROL OF “TIME”! LIKE A PERSON CAUGHT UP BY A PYTHON CAN NEVER EVEN TRY TO PROTECT ANOTHER!

Hence, now, Dhritaraashtra and others have gone beyond the control of the orders of both “time” and “actions” (Kaala and Karma). But you are still under the control of both “time and action”! Hence, it is Dhritaraashtra, who should have grief and sorrow for you. Hence, your “grief and sorrow” for them is inappropriate and misplaced!”

“Dhritaraashtra will not get any food in the forest” — you should never get any doubt like this, as OUR LORD HAS MADE ENOUGH FOOD IN EACH AND EVERY PLACE!” After telling like this, Sri Naarada points out the “blemish” in the view of Yudhishtira, when

he had told, that "there is no protector, in the forest, for my parents"! — as per the following verse.

अहस्तानि सहस्तानामपदानि चतुष्पदाम् ।

फलूनि तत्र महतां जीवो जीवस्य जीवनम् ॥४६॥

VERSE 46 Meaning: "Those beings with "hands" have their "lives" depending on those beings, who have no "hands"! The four-legged beings depend for their lives on beings, without any legs! The "big" beings are sustained through the "lives" of small "beings" (creatures). In this way, each and every "being" has it's "life" based on another "being" (i.e. the "life" of one is the "life" of another)."

श्रीसुबोधिनी: अहस्तानीति। आदौ स्रष्टव्यत्वेन जीवा एवोपस्थिताः। तेषां सृष्टिर्नाम देहनिर्माणेन तत्र प्रवेशनम्। तत्रोत्तरत्र वृद्ध्याद्यर्थमन्नसर्गे कर्तव्ये जीवातिरिक्तमलभमानः सर्वमेवाऽन्नमत्तारं च कृतवान्। तत्र सामान्यपकारो विशेषश्च। सामान्यं लौकिकम्। विशेषो वैदिकः। तत्र सामान्यप्रकारे व्यवस्थामाह—अहस्तानि सहस्तानामिति। उपलक्षणमेतत्। बलवतां दुर्बलं भक्ष्यम्। तद्बलं क्रिययेति हस्तपादौ क्रियायां करणे इति तयोर्ग्रहणम्। सहस्ता अप्यहस्तानां भक्ष्या भवन्ति। यथा मनुष्या अजगरादानाम्। महान्तोऽपि फलूनां भक्ष्या भवन्ति यथा पिपीलिकानां सर्पाः। अतो बलाभिप्रायेणैतदुक्तम्। प्रायिकाभिप्रायेण वा। अहस्तानि मत्स्यादीनि। अपदानि तृणदीनी। यत्पुनर्जीवाधिष्ठानं नास्ति तदेव नास्ति। भावे वा घटादेरिव न भक्ष्यता। अत एव भगवता सर्वत्र भक्ष्यं क्लृप्तमिति न चिन्ता कार्या। नीवारफलादेररण्येऽपि सत्त्वात् ॥४६॥

ननु कथमेवं भगवान् करोति। स्वसृष्टमन्यं (?) खादयति। तत्राऽऽह—

SRI SUBODHINI: Our Lord, in the first instance created those "Jeevas", who are capable of "originating" other "lives". He made the "bodies", and enabled the "Jeeva" to "enter" into these "bodies". He desired to

provide "food" for all of them — so that "creation" can spread and expand. This entire "Universe" was made as the "food", which can be "eaten" and also as the "eater" also — as only the "Jeevas" were there. This "food and it's eater" consists of the "common" one and the "special" category. The "common" one is "worldly" (Loukik) and the "special" one is "Vedic" in nature. In this verse, a description of the "common" food and "eaters" are specified.

The "beings" without "hands" constitute the "food" for the "beings" with "hands". This is only told as an example. The real "purport" of this is, that the food of the "strong" is the "weak ones". The "strength" is determined and governed through "actions". Both "legs and hands" are required to perform these "actions". But the "contrary" also takes place. e.g. the python, without "arms" eats human beings, who have "arms". At other places, the human beings eat up, other creatures, who have no "arms". In this way, even a "big" being or creature becomes the "food" for smaller creatures.! e.g. the ants eat up a big serpent too! Hence, from the point of view of "strength", it is said, that usually the "strong" eat up the "weak"! The humans eat up "fish", which have no "arms". The "grass" which have no "legs or arms" become the food for the four-legged animals! EVERY OBJECT HAS "LIFE" IN IT! "Houses" have no "life" in it and hence are not "eaten". In other words, no one eats a "thing", which has no "life" in it! IT IS OUR LORD, WHO HAS MADE, IN EACH AND EVERY PLACE, FOOD WHICH IS APPROPRIATE! "Hence, Oh Yudhishtira! you should not worry about as to what Dhritaraashtra will eat in the forest! — as the Lord would have already provided for

him the “appropriate” food! In the forest also, there is plenty of food available such as, roots, grains, fruits etc.”

From the above analysis, a doubt arises. Why did our Lord make the “Jeevas” (beings) created by Himself, as the “food” for the other “Jeevas”? Through the next verse, a description of the appropriate “food” to be consumed and the nature of the “eater” is being made.

तदिदं भगवान् राजन्नेक आत्माऽऽत्मनां स्वदृक् ।

अन्तरोऽनन्तरो भाति पश्य तं माययोरुधा ॥४७॥

VERSE 47 Meaning: “Oh king! There is only one Lord of this Universe, who is “Bhagawan”, who is the “Aatma” of every “Jeeva” and who is self-effulgent. It is this Lord, who has taken the “form” of the Universe (Jagatroopam). He is illuminating every side – both inside and outside! Through His own power of “Maya”, it is our Lord, who has “become” all these multifarious “forms and names”. You should see Him, who is the Lord of the Universe, in this way!”

श्रीसुबोधिनी: तदिदं भगवानिति। वैषम्यनैर्घृण्ये भगवतो न स्तः। स्वात्मानमेव करोतीति। तदाह। इदं जगद् भगवान्। तत्र हेतुः—तदिति। यस्मात्कारणात्सर्वं सर्वस्य भक्ष्यं तस्मान्न ह्यन्यमन्यो भक्षयितुं शक्नोति। राजन्निति सम्बोधनमन्याये दण्डार्थम्। तेन यद्यन्यमन्यो भक्षयेराजदण्डादिः स्यात्। ननु भगवतोऽप्यनुचितं यत्स्वयं कृत्वा स्वयं भक्षयतीति? तत्राऽऽह—एक इति सृज्यस्त्रष्टोरभेदात्। सृष्टानामपि। नन्वेतदप्ययुक्तम्। आत्मानं भक्षयतीति। तत्राऽऽह—आत्मेति। अतति व्याप्नोतीत्यात्मा। सर्वमेव व्याप्नोतीति बहिःस्थितमन्तः प्रवेशयति। अन्तःस्थितं तच्च बहिः। स्वस्मिन्नेव स्वयसन्तर्बहिर्भवतीति वस्तुवृत्तम्। तत्र भक्ष्यादिव्यवहारस्तु लौकिकः अथवा। आत् भक्षणात्। मा निषेधात्मको भवति। न हि सृष्टस्याऽभक्षो आत्मैवाऽवतिष्ठते। नन्वन्यजीवाधिष्ठितं कथं भक्षयति?

तत्राऽऽह—आत्मनामात्मेति भक्षकाणामप्युपसंहर्तृत्यर्थः अथवा।
जडानामुपसंहारेऽपि जीवानां विद्यमानत्वात्कथमेक इत्यत
आह—आत्मनामात्मेति। स्वरूपमित्यर्थः। ननु तथापि जीवदयया न भक्षयेदित्यत
आह—स्वदृगिति। स्वस्मिन्नेव दृष्टिर्यस्या। अन्यानप्यात्मत्वेनैव जानाति।
स्वभोगार्थं वा अन्यात्र पश्यतीत्यर्थः। ननु स क्वाऽस्ती
याशङ्क्याऽऽह—अन्तरोऽनन्तरो भातीति। अन्तरः अनन्तरश्च बाह्याभ्यन्तरभावेन
स एव भातीत्यर्थः। स सर्वत्र भक्षकत्वेनोपस्थित इति भावः। उपदेश
भेदप्रकारेण फलपर्यसितं मन्यमान आह—पश्य तमिति। तमेव सर्वं सर्वत्र
भासमानं च पश्येत्यर्थः। नन्वेकस्य कथमनेकप्रकारत्वम्? तत्राऽऽह—मा
ययोरुधेति मायायाः प्रतिरूपत्वेनोक्तात्वात्तत्र सम्बद्धो जलचन्द्रवदग्निवद्वा
अनेकधा भातीत्यर्थः ॥४७॥

एवं रक्षकत्वाभावमाशङ्क्य भगवतः सर्वरूपेण रक्षकत्वमुक्त्वा तस्येदानीं
संहारलीलापरत्वमाह—

SRI SUBODHINI: Our Lord does not have in Him, the bad qualities of non-compassion (cruelty) or prejudice. HE HAS CREATED AND MADE THIS UNIVERSE FROM HIS OWN "AATMA" ONLY! With a view to reemphasize this, it is said, that THIS UNIVERSE IS OUR LORD ONLY! (IDAM JAGAT BHAGAWAN). It is He, who has made "each and everyone", as the food for each other! IN OTHER WORDS, EVERYONE IS EVERYONE'S FOOD! Hence, no one can eat another, which is not his "food"! In other words, a person eats himself only!

Sage Naarada has addressed Yudhishtira as "Oh king!", with a view to instill faith and confidence to realize this "truth" of our Lord's creation. A king punishes those, who commit "offences" — that is why, the word "king" (Raajan) has been used. If someone eats up another (i.e. which is not appropriate or provided for),

then this "act" is considered as "unjustifiable", and the king will give punishment for this act of violation. IN THE SAME WAY, OUR LORD ALSO GIVES PUNISHMENT! OUR LORD CREATES EVERYTHING FROM HIMSELF AND EATS UP EVERYTHING WHICH IS HIMSELF ONLY! Some may doubt, that, after all, this is not an appropriate action to be done! On this, it is clarified that OUR LORD IS ONE ONLY! In other words, there is no difference between the Universe and it's "maker". Due to this, there is no "real" difference in the materials, which have been originated or created. In this way, OUR LORD IS "EATING" HIS OWN "AATMA" ONLY, BY HIMSELF! Can we say that, this "action" if true, is not appropriate, on the part of our Lord? This doubt is removed by clarifying that OUR LORD IS THE "AATMA" OF EVERYONE. DUE TO THIS, HE STAYS IN EACH PLACE, EXPANDED AND PRESENT, AS REQUIRED! In this way, our Lord is present in everyone, having enveloped each! He is the one who makes the "Jeeva" which is outside, later into this Universe (i.e. inside) and vice versa! IN OTHER WORDS, IT IS OUR LORD, WHO REMAINS BOTH OUTSIDE AND INSIDE, IN HIS OWN SELF! (SWAROOPA). This is the "actual" state with regard to each and every material. Through the eyes of the "world", all these are seen either as "food" or as the "eater"! Like a tortoise brings out its limbs like legs etc. outside of itself, and later takes them "inside", when required. The tortoise has no "problem or concern" for these "movements". In the same way, our Lord also does not attain or have any "blemish" in manifesting Himself "outside" as all objects or withdrawing Himself "inside"! (i.e. withdrawing the "objects").

In the word "Aatma", there are two words viz. "Aata" and "Ma". "Aata" means "eating food" and the word "Ma" means "not this, not this" (like "Neti Neti" – "not this, not this" used in the Vedas, which denotes to the presence of "Brahman" only). In this way "Ma" refers to the presence of our Lord as the universal "eater" (enjoyer). Hence, "Aatma" cannot exist if the "Jeevas", which have been made by it, are not "eaten" i.e. the word "Aatma" itself cannot be sustained! IN THE END, ONLY "AATMA" REMAINS!

Why does our Lord "eat" up all the "Jeevas", which, He only has established and made them "based" on Himself! This is answered by telling that THE "AATMA" OF EVERY "JEEVA" IS OUR LORD ONLY! HENCE ALL THE "EATERS" ARE ALSO "EATEN" BY OUR LORD ONLY! In this way, our Lord "destroys" each and every "gross" object made by Him!

Then, how can anyone say that all these are "Jeevas" and our Lord is ONE only? This is replied by saying, that IT IS OUR LORD, WHO IS THE REALITY (SWAROOPA) OF EVERY "AATMA" (JEEVA). Hence, can we say, that due to the compassionate nature of our Lord, He does not eat up the "Jeeva" in this way? On this, it is replied, that at all times, our Lord's "vision" is on Himself only – i.e. HE REGARDS EVERYONE AS HIS OWN "AATMA" ONLY! He does not eat "another" for His pleasure or joy! (The purport is that He "eats" Himself only as there is no "other" than Himself).

Where is this Lord of the Universe stationed or situated? This doubt is answered by telling THAT OUR LORD IS BOTH INSIDE AND OUTSIDE! IT IS HE,

GIVE PROTECTION TO ALL – AS HE IS THE ONE.

WHO IS SEEN ILLUMINATED THROUGH THE INTERNAL AND EXTERNAL "BRILLIANCE"! IT IS HE, WHO IS PRESENT IN EVERYONE AS THE "EATER" AND "ENJOYER". It is our Lord, who has become this Universe; with all it's differences and divisions" (Bheda).

Sri Naarada made Yudhishtira realize this "highest truth". He says further, "YOU SHOULD SEE THIS LORD, AS HE IS THE "ONE" WHO IS PRESENT AND BRILLIANT IN EVERY PLACE! HE IS THE "ONE" WHO HAS BECOME, ALL THE "FORMS"! ALL THIS IS OUR LORD ONLY! YOU SHOULD SEE OUR LORD IN THIS UNIVERSE!

WHEN OUR Lord is "ONE" only, how come, He has become all these "forms"? On this, the reply is given that OUR LORD HAS BECOME ALL THESE "FORMS" THROUGH HIS POWER OF "MAYA" (ILLUSION) — AS "MAYA" SHOWS HIS "REFLECTED" FORMS! Due to the relationship of "Maya" with our Lord, multifarious "reflections" are seen! Like the reflection of the "moon" is seen in the various vessels containing "water". Like one "fire" getting related to many twigs of wood, is seen as the "many fires"! In the same way, our Lord also, despite being ONE, is seen illuminated and brilliant as the "many"!

In this way, dispelling the doubt and fear of Yudhishtira, that there is no one to protect and save "Dhritaraashtra in the forest, i.e. IT IS OUR LORD, WHO IS THE REAL PROTECTOR OF EVERYONE, THROUGH HIS VARIOUS FORMS (AS IT IS "HE" WHO HAS BECOME EVERYTHING), Sri Naarada expounds this highest truth as regards our Lord! He

also, through the next verse, tells that our Lord had recently got interested into the “action of destruction”!

सोऽयमद्य महाराज भगवान् भूतभावनः ।

कालरूपोऽवतीर्णोऽस्यामभावाय सुरद्विषाम् ॥४८॥

VERSE 48 Meaning: “Oh King Yudhishtira! Our Lord, who is the originator of each and every being, has now manifested Himself as “time” (Kaala), at this time, with a view to destroy the enemies of the celestial deities.”

श्रीसुबोधिनीः सोऽयमद्येति। महाराजेति। सम्बोधनान्न भयं कर्तव्यम्। इतोऽप्यधिकं स्वाराज्यं दास्यतीति भावः। सोऽयमिति ज्ञानदृष्ट्या प्रदर्शयन्नाह दृश्यस्याऽन्यत्वं वारयति-भगवानिति। नन्वा गतस्य किं प्रयोजनम्? तत्राऽऽह-भूतभावन इति। भूतानि भावयति पालयति दोषदूरीकरणेति। स्वयं स्वतन्त्रतया संहर्ताऽपि विशेषाधिकारित्वात्कालस्य पालयतीति ज्ञापनार्थं भक्तिसिद्धये कालस्य रूपमिव रूपं कृत्वा सुरद्विषामभावायाऽवतीर्णः। वामनव्यावृत्त्यर्थमाह-अस्यामिति ॥४८॥

एवं कृष्णचरित्रमुक्त्वोपसंहरन् राजानमुपदिशति-

SRI SUBODHINI: Yudhishtira has been addressed as “Maharaaja” (emperor), with a view to tell him that, “You should not nurture any type of “fear”! The Lord will bless you with more “kingdoms” (territories), than what you have now!”

Now, Sri Naarada is going to explain about the nature of our Lord, through his “vision of Jnana” (knowledge). **WHATEVER IS BEING SEEN BY YOU EVERYWHERE – ALL OF THIS IS OUR LORD ONLY!** Why did our Lord manifest Himself here? Sri Naarada has explained the reason/purpose for our Lord’s manifestation by telling that **OUR LORD HAS COME HERE TO GIVE PROTECTION TO ALL – AS HE IS THE ONE,**

WHO GIVES PROTECTION TO EVERYONE! WHO-SOEVER IS DESTROYED BY HIM GETS REDEEMED THROUGH HIS PURIFICATION, AFTER HIS "BLEMISH" IS REMOVED. IN THIS WAY, OUR LORD IS "PROTECTING" EVERYONE, AT ALL TIMES! LIKEWISE, HE ALSO DESTROYS EVERYONE, IN HIS OWN "INDEPENDENT" WAY. HE PERFORMS THIS "LEELA OF DESTRUCTION" BY GIVING "AUTHORITY" TO "KAALA" (TIME), USING IT, AS AN INSTRUMENT! LEFT TO HIMSELF, HE ALWAYS "PROTECTS" ONLY, AND NEVER DESTROYS ANYONE! WITH A VIEW TO CONVEY THIS AND ALSO TO BESTOW "BHAKTHI" ON THE "JEEVAS", OUR LORD ASSUMES THE FORM OF "TIME" (KAALA). Not only this, He has manifested as this incarnation for the sake of destroying the "demons", who are enemies of the celestial deities. He had taken the incarnation as "Sri Vaamana", and had achieved this goal in a different way i.e. not like our Lord Sri Krishna! This is the reason, that a specific mention is made about the "manifestation of our Lord Sri Krishna" on this earth.

In this way, after explaining the "Leela" of our Lord Sri Krishna, Sri Naarada concludes this topic, by giving advice/instructions to Yudhishtira.

निष्पादितं देवकार्यमवशेषं प्रतीक्षते ।

तावद्युयमवेक्षध्वं भवेद्यावदिहेश्वरः ॥४९॥

VERSE 49 Meaning: "Our Lord Sri Krishna has now completed the "task" of the celestial deities. He is waiting to complete the "unfinished" tasks! Till He is manifested on this earth, please wait for our Lord (i.e. remain in this world)!"

श्रीसुबोधिनीः निष्पादितमिति। 'मया निष्पादितं ह्यत्र देवकार्यमशेषतः' इति वाक्यात्। अवशेषं भारहारकभारदूरीकरणम्। मोहान्तरानुत्पत्तये तथोक्तम्। वस्तुतस्तु तदपि जातमेव। तावत् तच्छ्रवणपर्यन्तमवश्यम्भावित्वादेवेक्षध्वं यावद्भगवानिह निवारकत्वेनाऽऽगच्छेत्। नन्वस्मान् स्थापयित्वा गतः कथं निवारयेत्? तत्राऽऽह-ईश्वर इति। सर्वकरणसमर्थः ॥४९॥

एवं भगवज्ज्ञापनेन मोहाभावं भयं चोत्पाद्य पृष्टे उत्तरमाह-

SRI SUBODHINI: In the 11th canto of Sri Bhagavatam, our Lord had told Sri Uddhava, "I have completed, on this earth, all the tasks pertaining to the celestial deities". Due to this, the only remaining "task" is to remove the "burden" of those, who still remain, after having removed the "burden" of this earth! This is the only unfinished task for our Lord! He is now awaiting for the completion of this task! In fact, Sri Naarada is telling this to Yudhishtira, by hiding the fact, that the Leela of destruction of the Yaadavaas has been performed by our Lord already! But, with a view to prevent more sorrow in the mind of Yudhishtira, Sri Naarada has just told, "our Lord is still awaiting to complete His unfinished "task"! The real "truth" is, that the Lord had already gone away from this earth, when this discussion was taking place! "Hence, Oh Yudhishtira! please wait till the disappearance of our Lord from this earth". The purport of Sri Naarada's words is "You also wait, till you are informed about the news from Dwaaraka, about our Lord completing His task!" Yudhishtira is bound to hear, the news about the Yaadavaas and now, it remained for him to wait only, to hear this news. It is our Lord, who decides as to whom He intends to keep on this earth. Hence, with a view to keep them away

from death, and also to remove sorrow and infatuation, “please wait till the Lord comes or you hear about Him in the very near future”. “Our Lord has gone away to Dwaarakā, after keeping us here. “Yudhishtira may feel like this, and ask as to how the Lord will remove “sorrow and infatuation” of Yudhishtira and all others? Removing this doubt, Sri Naarada says, that OUR LORD IS ISHWARA – THE LORD OF THIS UNIVERSE, AND DUE TO THIS, HE IS OMNIPOTENT – CAPABLE OF DOING EVERYTHING!

In this way, after explaining about the “actual situation” of our Lord, Sri Naarada was able to remove the sorrow and infatuation of Yudhishtira. But Yudhishtira instead now got “fear”. Sri Naarada gives his reply to the question, asked for, pertaining to Dhritaraashtra.

धृतराष्ट्रः सह भ्रात्रा गान्धार्या च स्वभार्यया ।

दक्षिणेन हिमवत ऋषीणामाश्रमं गतः ॥५०॥

VERSE 50 Meaning: “Dhritaraashtra, accompanied by his brother Sri Vidurji and wife, Gaandhaari has gone away to the hermitages of the sages, situated on the southern side of the Himalaya mountain.”

श्रीसुबोधिनी: धृतराष्ट्र इति। हिमवतो दक्षिणेन हिमालयस्य दक्षिणे भागे। पूर्वमेव सिद्धमृषीणामाश्रमं गतः। गङ्गादक्षिणभागद्राजगृहाद्धिमदक्षिणभागे ऋषिगृहे गत इत्याधिक्यम्। “गाङ्गं करिकरद्वष्टं वस्तुना पल्लवीकृतम्। पुण्यदेशेषु पतितं हिमं तं विद्धि राघवे” ति वाक्याद्धिमसम्मुखतया तथा शीतेनाऽतिपीडितश्च तिष्ठतीत्यर्थः ॥५०॥

तत्रर्षीणामनुभावं गङ्गाञ्चाऽऽह—

SRI SUBODHINI: There were several hermitages of the sages on the southern side of the Himalayas, even from the beginning. Dhritaraashtra has gone there.

He was stayig on the southern side of the Ganges river, in his royal palace before. He has now gone away to the hermitages of the sages situated on the southern side of the Himalaya mountain. In this way, the "glory" of this place is being told. It has been said, "Oh Sri Raamachandra! Emerging from the trunk of the Airaavata elephant, having been made into "waves" through the force of wind or having beautiful blossomed flowers, the waters of Ganga, falls on sacred places. These places are known as Himalayaas (Sri Ramayana). Due to its nearness to snow, the place is felt as more "colder". Dhritaraashtra is living there affected by this cold weather!

A description of the glory and greatness of the sages there, as also the divine nature of the Ganges river are being done, through the next verse.

स्त्रोतोभिः सप्तभिर्यत्र स्वर्धुनी सप्तधा व्यधात् ।

सप्तानां प्रीतये नाम्ना सप्तस्त्रोतः प्रचक्षते ॥५१॥

VERSE 51 Meaning: "With a view to please the 7 sages, the holy Ganges river has taken 7 forms (i.e. 7 streams)! This place is hailed and known as "SAPTASROTA".

श्रीसुबोधिनीः स्त्रोतोभिरिति। तस्याऽऽश्रमस्य सप्तस्त्रोत इति नाम। तत्सार्थकमित्याह। यत्राऽऽश्रमे ऋषीणामुत्कर्षस्थापनाय प्रत्येकमृषीणा समीपे प्रवाहरूपेणाऽऽगता। वक्रतया गमने तूचनीचता स्यात्। ऋषीणां वैमनस्य च। अतः स्त्रोतोभिः सप्तभिरित्युक्तम्। व्यधात्। जाता आत्मानं वा। स्त्रोतोभिरिति—'तृतीया च होश्छन्दसी' ति कर्मार्थे तृतीया। तेन स्त्रोस व्यवधादित्यर्थः। स्वर्धुनीति स्वतन्त्रतयाऽऽकाशगङ्गा समागतेति ज्ञायते। तेन जलान्तरामिश्रणेनाऽतिपवित्रत्वमुक्तम्। नाम्ना सप्तस्त्रोत इति। नानेति पाठे सप्तानां प्रीतये नाना। अनेन यथासङ्ख्यं ज्ञापितम् ॥५१॥

तत्र तस्य कृत्यमाह तूष्णीम्भावव्यावृत्त्यर्थम्—

SRI SUBODHINI: The name of this “Aashrama” (hermitage) is “Saptasrota”. In this place, the holy Ganges river, with a view to signify the glory of each of the 7 sages, came there to each of them, by becoming a separate stream! This was done by the river, with a view to dispel any unhappiness in the mind of these 7 sages — as some may feel unhappy, due to the height of the mountain or the Ganges river flowing much below to their hermitages. Hence, the holy Ganges river flowed as 7 streams near to these 7sages. In other words, the Ganges river took 7 forms, dividing herself into 7 streams! It is said here, that the “heavenly Ganga” came there in 7 streams. The purport of this is, that this river did not get mixed up with other waters. She came down as the “Aakaasa Ganga”, in an independent way, with her own real “form” (Swaroopa). Hence, this water was very sacred. Due to the seven streams, the name of “Saptasrota” has been given. In the verse, if the word “Naana” (different) is used, then the meaning of the holy river coming as the 7 streams, individually to the 7 holy sages is understood.

Here, Dhritaraashtra is not sitting alone. With a view to explain this, his “actions” are being described i.e his (task).

स्नात्वाऽनुसवनं तस्मिन् हुत्वा चाऽग्नीन् यथाविधि ।

अब्भक्ष उपशान्तात्मा स आस्ते विगतैषणः ॥५२॥

VERSE 52 Meaning: “By taking bath, at the appointed time, in this hermitage, having done the “oblation” into fire, as per rules of the scriptures, imbibing only water, having become totally peaceful in his mind, Dhritaraashtra is living there, having given up, the three types of desires.”

श्रीसुबोधिनीः स्नात्वेति। स्नानादयो नियमाः। उपशान्त्यादयो यमाः। अनुसवनं त्रिकालम्। सवनानुकल्पतया वा। अग्नीन् गार्हपत्यादीन्। अन्धस्याऽपि यथा गार्हस्थ्यं तथा होम इति चाऽदोषः। होमेनाऽग्नय एव संस्क्रियन्त इति संस्कार्यत्वेन कर्मता। आधानं कृत्वेत्यर्थः। चकारादग्निहोत्रमपि हुत्वा। यथाविधि पञ्चाग्निविधानमनतिक्रम्य। अप एव भक्षयतीत्यब्भक्षः। वानप्रस्थाश्रमेऽकृष्टपच्यादिवायुभक्षान्तमाहारा विहिताः। तत्रापान्त्यमब्भक्षः। उप भगवत्समीपे प्रतीचि वा शान्तः आत्मा अन्तःकरणं यस्य। ज्ञानाथ भगवदाविर्भावार्थं वा। एषणापरित्यागेन मुक्तियोग्यता सूचिता। आस्त इति सत्तातिरिक्तधर्मराहित्यं सूचितम्। लोकैषणाऽत्र मुख्या ॥५२॥

एवं यमनियमावुक्त्वा अष्टाङ्गयोगं वक्तुमासनादिकमाह—

SRI SUBODHINI: Taking bath etc. are called as ‘observances’ (Niyama). Making the mind peaceful is called as “practices” (Yama). Dhritaraashtra observed both of these disciplines. He took bath on all the three times, for the sake of performing the “rituals” connected with the three times! As he was still a “householder”, he continued to perform the “fire sacrifice or worship”. Though a blind person is prohibited from doing the worship of fire, he continued to person this fire worship, in the same way. He had done previously as a householder. He was not performing this fire worship with a view to attain any result or fulfillment of any desire. he continued to do this, as a “Samskaara” (purification ritual). He performed this fire worship, as per the scriptural rules and lived on water alone. As he had gone there along with his wife, he observed the rules of the “Vaanaaprastha” (Anchorite’s life). During this stage in life, a couple are expected to start eating “uncooked” food and end up only by eating “air”! The last “food” is only “air” (Vayoo). Just before living on “air”, the couple live by drinking water only!

Dhritaraashtra's mind had become totally peaceful by being near to our Lord. In other words, his inner mind got the stature and status to attain "Jnana" (knowledge) or the direct realization of our Lord! He had given up each and every type of desires. He now got entitled to attain "liberation". This is what is being told. He did not have anything in him except himself ("Aasthe"). Out of the three desires, the desire for this world (Lokeshana) is significant. Dhritaraashtra gave up this desire too!

In this way, after explaining the observances and the practices of Dhritaraashtra, with a view to explain, about the "eight-fold" Yoga (Ashtaanga Yoga), practiced by him a description of the "Aasans" (physical postures) etc. is being done.

जितासनो जितश्वासः प्रत्याहृतषडिन्द्रियः ।

हरिभावनया ध्वस्तरजःसत्त्वतमोमलः ॥५३॥

VERSE 53 Meaning: "Dhritaraashtra had conquered both his physical posture and vital air (Praana). He has made all the 6 senses look within, by withdrawing them from outside! Through the meditation on our Lord, Sri Hari, he had eradicated the "dirt" of the three qualities of Rajas, Satwa and Tamas."

श्रीसुबोधिनीः जितासन इति। आसनजयः प्राणानां जयः प्रत्याहारश्च कृमेणोक्ताः। षडिन्द्रिय इति कर्मेन्द्रियाणि नियम एव प्रत्याहृतानि। ध्यानमाह—हरिभावनयेति। ध्यानधारणे एकोकृत्योक्ते। एकदेशसमुदायभेदेन तयोर्भेदात्। ध्वस्तानि गुणत्रयमलानि रागादीनि यस्य ॥५३॥

निर्विकल्पसमाध्यर्थमाह—

SRI SUBODHINI: The first two steps of the "eight-fold" Yoga have already been described ("Yama and

Niyama"). Afterwards, Dhritaraashtra conquered both his "sitting postures" (Aasan) and "vital air" (Praana). Later, he made his senses withdraw into himself (Pratyaaahara). In other words, he pulled back the senses from the external objects and made them face the divine "Aatma" within! The "senses of action" were controlled through the process of "Pratyaaahara" (looking within). Now, he controlled the 5 senses of "knowledge" (Jnana) along with the "mind", and made them "join" his divine "Aatma". Afterwards, HE BEGAN TO MEDITATE ON THE HOLY FORM OF OUR LORD SRI HARI "Contemplation" (Dhaarana) and "meditation" (Dhyaana) are succeeding steps. Meditation is done in "one place" only and "contemplation" is done in a general way. Desires, attachments, aversions etc. constitute the division of the three qualities of Satwa, Rajas and Tamas. All of these had got destroyed in the heart of Dhritaraashtra. In this way Dhritaraashtra fulfilled all the steps of this "eight fold" Yoga i.e. up to the 7th step of "Dhyaanam" (meditation).

Now, a description of his "Nirvikalpa Samaadhi" is being spoken of (uninterrupted union with the divine Aatma).

विज्ञानात्मनि संयोज्य क्षेत्रज्ञे प्रविलाप्य तम् ।

ब्रह्मण्यात्मानमाधारे घटाम्बरमिवाऽम्बरे ॥५४॥

VERSE 54 Meaning: "After joining his "Jeevaatma" in the supreme "Aatma" (Vijnanaatma), his "Jeevaatma" got fully merged in the supreme "Aatma". Then the "space" (Aakaasa) in his body, got totally merged like into the "great space" (Mahaakaaasa). He then stayed, having merged this in the "imperishable Brahman" (Akshara Brahman)."

श्रीसुबोधिनीः विज्ञानात्मनीति। अन्ते स एव कर्तव्यः। अत्र ह्युत्तरोत्तरं पञ्चाऽऽत्मानः। उत्क्रान्तिगत्या गतिकर्ता जीवः प्रथमो दैह्यमानसभेदेन भिन्न एक एव। स व्यष्ट्यात्मा। ततो महान् ब्रह्माण्डाभिमानो विज्ञानात्मा समष्टिः। तस्मात्परः प्रकृत्यधिष्ठाता पुरुषः। ततोऽपि महानक्षरात्मा। ततः पुरुषोत्तम इति। तत्र स्वात्मानं प्रथमम्। क्रमविलापनेन ब्रह्मपर्यन्तं गत इत्याह। स्वात्मानं विज्ञानात्मनि संयोज्य। तं च क्षेत्रज्ञे। अथवा। **विज्ञानात्मा** महत्त्वं चित्ता विर्भूतचैतन्यम्। तंक्षेत्रज्ञे पुरुषे। तं ब्रह्मणि अक्षरे। तस्याऽनात्मत्वे प्रविलापनं व्यर्थमित्यत आह—**आत्मानमिति।** ननु पुरुषाक्षरयोः स्वरूपे वैलक्षण्याभावात्किं प्रविलापनेनेत्यत आह—**घटाम्बरमिति।** घटे भिन्ने यथाऽऽकाशमाकाशं स्यात्। अतः प्रकृत्यधिष्ठातृत्वं दूरीकृतमित्यर्थः ॥५४॥

तस्याऽक्षरधर्माविर्भावेन दोषनिवृत्तिमुपसंहरति—

SRI SUBODHINI: Dhritaraashtra “joined” his “Jeevaatma” with the “supreme Aatma of pure Jnana”. It is said, that a devotee should engage himself in the “Nirvikalpa Samaadhi” (unending union with our Lord) as the final “goal”!

In the contemplation of one's own divine “Aatma”, it is said, that there are 5 succeeding higher “states/stages”. The first stage is the journey of the “Jeeva” in the upward “direction”. Despite being related to the body or mind, this “Jeeva” has separate individual existence. The “united” vision or status (i.e. not individualistic) here is the “Aatma of special knowledge” (Vijnanaatma) who has the “ego” (knowledge) of this entire Universe (Brahmaandam). Above all these, is the supreme “Purusha” (primordial person), who is beyond “Prakruti” (primordial nature) and who is the basis of this “Prakruti”. Beyond this i.e. higher than all these is the “Akshara Brahman” (imperishable Brahman). The highest (5th state) is our Lord who is SRI PURUSHOTHAMA!

In this way, 5 divisions or kinds of "Aatma" have been described.

On the above basis, Dhritaraashtra, beginning from his own "Aatma", succeedingly, merged each of the "states" into the next higher stage viz. (1) merged his "Aatma" in "Vijnanaatma", (2) merged "Vijnanaatma" in the "indwelling Lord" (Kshetrajna). In other words, he merged the "consciousness", (Chaitanya) which got manifested in his inner mind, consisting of the "great principle" (Mahat — Tatwam) in the "Purusha", who is the "indwelling Lord". (3) Merged this "indwelling Lord" (Purusha) in the "Akshara Brahman" (imperishable Brahman). This "imperishable Brahman" is of the form of "Aatma" (supreme self). There is no difference between the "supreme Purusha" who is the basis of the primordial Prakruti (nature) and this "imperishable Brahman". As such, what is the "result" of merging this "Purusha" in "Akshara Brahman"? On this doubt, it is clarified, that on the breaking of the earthen pot, the "space" inside this "pot" gets merged into the "open space" (Mahaakaash). In the same way, Dhritaraashtra gave up the entire dependence and basis of "Prakruti" (nature). In other words, of the 5 "Aatmas" explained, Dhritaraashtra merged his "Aatma" or self in the 4th "Aatma" viz. "Akshara Brahman".

Due to the advent of the "qualities" (Dharma) of this "Imperishable Brahman", all his "blemish" (i.e. each and every blemish) got removed — as per the following verse.

ध्वस्तमायागुणोदको निरुद्धकरणाशयः ।

निवर्तिताखिलाहार आस्ते स्थाणुरिब्राह्मचलः ॥५५॥

VERSE 55 Meaning: “The effects of the qualities of Maya operating on Dhritaraashtra got destroyed. His senses and inner mind along with their “activities” got stopped (ended). Dhritaraashtra now, gave up eating any type of food and attained an unmoving state, like a fixed pillar!”

श्रीसुबोधिनी: ध्वस्तेति। मायागुणानामुदकः प्रकृतौ व्यामोहेन सम्बन्धः। नितरां रुद्धाः पुनरुद्गमनसामर्थ्यरहिताः इन्द्रियान्तःकरणानि करणाशया यस्य। निवर्तिताखिलाहार इति प्राणावृत्तिनिवारणम्। एव चतुर्णां देहेन्द्रियप्राणान्तःकरणानां बीजभूतमायागुणसहितानां व्यापारे निवृत्तअक्षररूपं प्रस्थाऽऽत्मनः स्वतो व्यापाराभावात्स्थाणुरिवाऽऽसीदित्याह—आस्त इति। बहिः स्थितवाय्वाद्यचालने दृष्टान्तः। “वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वमि” ति श्रुतेः। तत्तुल्यो वा जात इत्यर्थः ॥५५॥

तर्ह्येवं बहुकालं स्थास्यतीति विचार्य समाधिविरतौ समानेय इत्याशङ्कयामाह—

SRI SUBODHINI: Due to a person's intense attachment to the “worldly nature”, “infatuation and deep attachment” arise. This is the result of the qualities originated by our Lord's power of illusion (Maya). This “infatuation” in Dhritaraashtra got fully removed (destroyed). Both the senses and the inner mind, which seek always, ways and means of fulfillment of desires, now got “stopped” (ended their “seeking”). He gave up “all types of food”. This, in turn, led to the removal of the disturbances in his “vital air” (Praana). In this way, the “seed form” for a person's “life” is the body, senses, vital air and the inner mind, and these depend upon the “qualities” (Gunas) of “Maya”. When all these got joined together, Dhritaraashtra attained the state of the imperishable Brahman. As his “Aatma” did not have any

“activity”, he attained the “unmoving state” — like a fixed pillar! He did not get moved, even by the force of the wind, present outside of him.

The Vedas have said, “there is a “Purusha” in the heaven, who exists by Himself, like a fixed silent tree! Due to Him, this entire Universe is full (Poorna) i.e. “fully enveloped”. Dhritaraashtra had attained this “oneness” (equanimity). This is the purport.

Perhaps, Yudhishtira may yet nurture a desire or doubt that he may be able to bring back Dhritaraashtra from the forest, after he comes out of his “Samaadhi”! With a view to avoid this doubt, Sri Naarada says the following.

तस्याऽन्तरायो मैवाऽभूः संन्यस्ताखिलकर्मणः ।

स वा अद्यतनाद्राजन् परतः पश्चमेऽहनि

कलेवरं हास्यति स्वं तच्च भस्मीभविष्यति ॥५६॥

दह्यमानेऽग्निर्देहे पत्युः पत्नी सहोदजे ।

बहिः स्थिता पतिं साध्वी तमग्निमनु वेक्ष्यति ॥५७॥

VERSES 56 and 57 Meaning: “Dhritaraashtra has given up now all his “actions”! You should not become an “obstruction” on his path! Oh King Yudhishtira! He will give up his “body”, 5 days from now, and his body will be burnt to ashes! This fire will burn the hermitage along with his body. At this time, his chaste wife Gaandhaari will enter into this fire, following her husband.”

श्रीसुबोधिनीः तस्याऽन्तराय इति। परमपुरुषार्थे सन्निहितस्य विघ्नरूपस्त्वं मा भूः। त्वदर्शनादिना मोह उत्पन्ने सर्वनाशो भविष्यति। किञ्च। त्वया गतेन विषयसम्पादनमेव कर्तव्यम्। तच्च संन्यासिनो निषिद्धमित्याह।

संन्यस्तान्यखिलानि कर्माणि येन। अनेन कर्मार्थमपि विषयग्रहणं निवारितम्।
 तर्हि रक्षार्थं प्रयत्नः कर्तव्य इत्याशङ्क्याऽऽह स वा इति। प्रथमं बहुकाल
 स्थितिरेव नास्ति। विनियोगश्च स्वतः सिद्धः। अद्यतनात्पञ्चमेऽहनि राजन्निति
 सम्बोधनाद्गमनसम्भृतावपि तावान् कालो गमिष्यतीति सूचितम्। परत इत्यद्यदिनं
 परित्यज्य पञ्च दिनानि। तत्र पञ्चमेऽहनि कलेवर हास्यति। अहनीति शुक्लपक्षा
 दकमपि सूचितम्। कलेवरपरित्यागे हेतुः—स्वमिति।
 दग्धपटन्यायेनाऽभिमानशेषस्य विद्यमानत्वात्। “भस्मान्तमिदं शरीरमि” ति
 श्रुतेस्तस्य प्रतिपत्तिमाह—तच्चेति। ब्रह्मणि स्थितोऽपि प्रयत्नशेषेण प्राणदेहादिकं
 धृत्वा तिष्ठति। तस्य त्यागसमये। आग्नेयीं धारणां कृत्वा त्यक्तवान् (?)।
 अतस्तद्भस्म जातम् (?) इत्यर्थः। आधानप्रभृति यजमानो (?) ऽग्नयो
 भवन्ति” ति श्रुतेः। अन्तःस्थिताग्निप्राकट्ये बहिः स्थितैरपि संसर्गान्महत्याग्नौ
 संजाते पर्णशालायामपि दग्धायां पातिब्रत्यधर्मेण “प्रविशेद्वा हुताशनमि”
 ति बहिः स्थिताऽपि पत्नी अग्न्युपघाताभावाय साध्वी तमेवाऽग्निमनु प्रवेशं
 करिष्यतीत्यर्थः ॥५६॥५७॥

एवं दम्पत्योर्विनियोगमुक्त्वा तद्धेतुभूतविदुरविनियोगमाह—

SRI SUBODHINI: “Please do not become an
 “obstruction” in the path of Dhritaraashtra”! — as he
 has reached the final goal of all human goals! Hence, do
 not become an “obstacle” in his holy journey! If ever
 you were to go there, on seeing you, he may get attached
 to you, and his entire efforts and results thereof will get
 destroyed. On your going there, he will, once again, put
 efforts to have “material objects”, which are supposed
 to be renounced by those, who have “renounced” their
 lives!” (Sannyasis). With a view to make this clear, Sri
 Naarada says, “Dhritaraashtra has now given up each
 and every type of action”. Through these words, Sri
 Naarada has dissuaded Yudhishtira from taking some
 useful material objects to Dhritaraashtra, with a view to
 “protect” him! Removing this doubt from the mind of

Yudhishtira, sage Sri Naarada says that, "Dhritaraashtra, in the first instance, will not be living for a long time! — that you will be able to save and protect him by going over there! What is to happen to him has been already decided — that on the 5th day from today, his body will be destroyed". In the verse, the addressal of "Raajan" (Oh king!) has been given. The purport of this is, that the king may certainly take 5 or more days to go over to the place, where Dhritaraashtra is living at present. Till he reaches there, Dhritaraashtra's body will not remain. He will give up his body on the completion of the 5th day, leaving "this day"! (Divasa). It also indicates the death in the lunar cycle of full moon.

The cause for his leaving the body is now being told. His body is now like a burnt up cloth — without any "ego" or "mineness" (Abhimaanam). Hence, it has been said in the Vedas, "At the end, this body gets burnt into ashes". In this way, Dhritaraashtra's body will become "ashes" very soon.

Though, Dhritaraashtra was merged in the "imperishable Brahman", the "vital air" (Praana) is still holding the body with very little effort! The time has come even to give up this "remaining" part! He will, therefore, meditate on "fire" and give up his body, and this "fire" will burn up his body! The Vedas have said, "The "Yajamaan" (the performer of fire sacrifice) becomes like the "fire" itself, after performing the practices (sacrifices) pertaining to "fire"! Hence, as he was not different from the "fire" within, there was no necessity to contemplate or invoke the "fire" within (as he was already one with it). Due to this, Dhritaraashtra will manifest the internal fire outside! At this time, all the

outside objects will get related to this generated fire, from within himself, and in turn, will lead to the hermitage itself getting gutted!

In the scriptures, it has been provided, that a chaste wife may follow the husband, into the funeral fire. Due to this, mother Gaandhaari, who will be stationed outside this hermitage, following the sacred tradition, will enter into this "fire". As Gaandhaari is a chaste lady and "Saatwik", she will follow her husband into this fire. It will look as though the "fire" was very eagerly awaiting to accept such a virtuous and chaste wife! For this sake, the fire will continue to burn, without turning "cold"!

In this way, after explaining the "future events", which will occur to the couple of Dhritaraashtra and Gaandhaari, the situation of Sri Vidurji also is being told — as he was the cause for this couple's going away to the forest.

विदुरस्तु तदाश्चर्यं निशाम्य कुरुनन्दन ।

हर्षशोकयुतस्तस्माद्गन्ता तीर्थनिषेवकः ॥५८॥

VERSE 58 Meaning: "Oh scion of the Kuru clan! On hearing about this "astonishing and wonderful" event, Sri Vidurji, with joy and sorrow in his heart, will go away from there, on a pilgrimage to holy places."

श्रीसुबोधिनी: विदुरस्त्विति। तुशब्देन तयोर्वस्थां तस्य निवारयति। ननु सहाऽऽगतानां मध्ये कथं द्वयोरेव सा गतिर्न तृतीयस्येत्यत आह—तदाश्चर्यमिति। पूर्वं तु तत्क्रियायामेवाऽऽसक्तं चित्तमासीत्किं भविष्यतीति। निष्पन्नं तु कार्यं तदाश्चर्यत्वेन स्फुरितं न कर्तव्यत्वेन। न ह्यद्भुतं सर्वस्य सम्भवतीति। तर्हि किं कृतवानित्यत आह—गन्तेति। कुरुनन्दनेति सम्बोधनं तवैतन्न कर्तव्यमिति सूचयति। सर्वाह्लादकरत्वात्। पारलौकिकैहिकविचारेण

हर्षशोकयुतस्तस्माद्देशाद्देहपातनपर्यन्तं परिभ्रमेदिति विध्यनुसारेण प्रवृत्तत्वांन्मध्ये प्रासङ्गिकं समाप्य प्रक्रान्तमेव कृतवानित्याह—तीर्थनिषेवक इति ॥५८॥

एतावता राज्ञः शोको निवृत्त इति नारदगमने पूर्वोक्तस्य समाप्तिमाह—

SRI SUBODHINI: The “state”, which happened to both Dhritaraashtra and Gaandhaari did not happen to Sri Vidurji, though all the three persons had come together. Why did Sri Vidurji also not have this sort of an end? How come, only Dhritaraashtra and mother Gaandhaari passed through the “state”, which we have seen? Explaining this doubt, it is said, that Sri Vidurji’s mind was anxious as to the fate and state of Dhritaraashtra. On seeing the astonishing and wonderful “end” of Dhritaraashtra, Sri Vidurji got “inspired”, that Dhritaraashtra has given up the body — not with a motive or as a duty! Sri Vidurji knew, that such “wonderful action or event” cannot take place for everyone! Sri Vidurji then went away on a pilgrimage to all holy places.

By addressing Yudhishtira as “Oh scion of the Kuru clan”!, Sri Naarada says that, “You always make everyone happy and joyful. Hence, you should not do like what Sri Vidurji did!”

Sri Vidurji got joy on seeing the “liberation” of both Dhritaraashtra and Gaandhaari. But from the “worldly” (Loukik) point of view, and as he was his own brother, he got sorrow and intense unhappiness. **SRI VIDURJI DECIDED TO ROAM AROUND ALL HOLY PILGRIMAGE CENTRES TILL HIS BODY FALLS!** In fact, even before the Mahabharata war, he had gone away for this “pilgrimage”. But he came back, in between, with a view to make his brother Dhritaraashtra realize

the necessity for “detachment” (Vairagyam) and fulfilled the task of enabling the couple to attain “liberation”! Hence, he continued his “already started” pilgrimage (i.e. re-started it).

On being told like this by Sage Naarada, Yudhishtira got rid of his “sorrow”. Sri Naarada now went away from there, and this present topic is being concluded, through the following verse.

इत्युक्त्वाऽथाऽऽरुहत्स्वर्गं नारदः सहतुम्बुरुः ।

युधिष्ठिरो वचस्तस्य हृदि कृत्वाऽजहाच्छुचः ॥५९॥

VERSE 59 Meaning: “After telling like this, accompanied by Sage Tumbhuru, Sri Naarada went away to heaven. King Yudhishtira, contemplating the words of the sage, in his heart, gave up his “sorrow”.”

श्रीसुबोधिनी: इतीति। अथेति भिन्नप्रक्रमेण पूजितः सन्तुष्टहृदयः। अतः परं भूमौ तस्य कार्यं नास्तीति ज्ञापयति—आरुहत्स्वर्गमिति। तुम्बुरुणा कथान्तरसूचनमाशङ्क्य—सहतुम्बुरिति। उपाख्यानफलमाह—युधिष्ठिर इति। शुचः शोकान्। वाक्यस्य शोकबाधकत्वाद्वाक्य स्थिते शोका निर्गता इत्यर्थः ॥५९॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षित-

विरचितायां प्रथमस्कन्धे त्रयोदशोऽध्यायः ॥१३॥

SRI SUBODHINI: The preposition “Atha” (now) given in the verse, denotes the beginning of a new topic or event. Yudhishtira worshipped Sage Naarada, and his heart became very happy and satisfied. As Sage Naarada did not have any more tasks to be completed on this earth, he had gone back to heaven! He did not leave Sage Tumbhuru behind, as he might inform Yudhishtira, accidentally, about the events which had

already taken place in Dwaarakā (for the Yadavaas), (and the going away of our Lord to Sri Vaikuntam).

The "result" of whatever was told by Sage Naarada to King Yudhishtira is being described. Yudhishtira now accepted fully the "advice" of Sage Naarada, in his heart. Due to this, he was able to give up his sorrow — as Sage Naarada's words were "holy and sacred", and capable of dispelling the sorrow of Yudhishtira! These words got firmly rooted in the heart of Yudhishtira. In this way, through many ways, the sorrow and unhappiness got ended in the mind of Yudhishtira.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 13 of Canto I of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्रीभागवतं - प्रथमस्कन्धं - चतुर्दशोऽध्यायं ॥

SRI BHĀGAVATAM - CANTO 1, CHAPTER 14

एवं हि धृतराष्ट्रस्य मुक्तिमुक्त्वा त्रयोदशे ।

पाण्डवानामतो द्वाभ्यां हेतुपूर्वमुदीर्यते ॥१॥

तेषां नेष्टो ब्रह्मभावः सायुज्यं परमीप्सितम् ।

तत्र स्याद्भूतले कृष्णे सखिभावेन बाधनात् ॥२॥

अतश्चतुर्दशे हेतुं भगवद्गमनं महत् ।

यो वदेत्तस्य सन्दर्शः प्रश्नश्च विनिरूप्यते ॥३॥

सम्भावनाया हेतुत्वं निश्चये किमुतेति च ।

भगवद्गमनं तस्मादुभयत्रोच्यते द्विधा ॥४॥

एवं पूर्वाध्याये “तावद्युयमवेक्षध्वमि”ति नारदाक्याद्भगवन्निर्याणस्याऽ-
ऽवश्यकत्वं श्रुत्वा धृतराष्ट्रगमनकृतक्लेशं परिहृत्य स्वगमनहेतुभूतं भगवद्गमनं
प्रति चिन्ताकुलितः पर्यालोचनं करोतीति वक्तुं तस्य पीठिकामाह-

KARIKAAS 1 to 4 Meaning; “In this way, through the 13th chapter, after describing the “liberation” of Dhritaraashtra, now, through 2 chapters, the “liberation” of the Paandavas is being dealt with.” (1)

"The Paandavas had no desire to merge themselves in the "imperishable Brahman", (Akshara Brahman) as they were eager to attain the liberation of "Saayujyam" (oneness with our Lord) with our Lord Sri Krishna! They always wanted to live and remain "nearer" to our Lord, loving and serving Him! Till our Lord Sri Krishna was present on this earth, as the Paandavas had the "attitude" of being a "friend" (Sakhya Bhaava) with our Lord, they got "bound" with this "attitude" and the "union" with our Lord was not possible. (2)

"Hence, in the 14th chapter, our Lord's going away from this earth only became the cause for their "liberation". Connected with this event, there is the description of their "Darsan" and the "question" asked for." (3)

"That our Lord's going away from this earth only became the cause for their "liberation" – after this factor became certain, what is the necessity for explaining their "detachment" (Vairagyam) and their "going away" to the northern region? Hence, through both of these chapters, in two ways, our Lord's "going away" has been described." (4)

Through the 13th chapter, Sri Naarada had told Yudhishtira, "Till our Lord Sri Krishna remains on this earth, all of you also should await and remain on this earth". Through these words, Sri Naarada indicated, that our Lord will certainly leave this earth and go to His own Sri Vaikuntam. On hearing this only, Dhritaraashtra went away! Now Yudhishtira gave up the "sorrow" arising out of the leaving of Dhritaraashtra, and became anxious about our Lord's impending departure from this earth, and also about "their own" departure! Dismayed through

this worry, Yushishtira began to think about this event only.

With a view to describe this, Sri Soota is giving the preliminary introduction – as per the next verses.

सूत उवाच—

सम्प्रस्थिते द्वारकायां जिष्णौ बन्धुदिदृक्षया ।
 ज्ञातुं च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् ॥१॥
 व्यतीताः कतिचिन्मासास्तदा पाण्डुसुतो नृपः ।
 ददर्श घोररूपाणि निमित्तानि कुरुद्वहः ॥२॥
 कालस्य च गतिं रौद्रां विपर्यस्तर्तुधर्मिणः ।
 पापीयसीं नृणां वार्त्तां क्रोधलोभावृतात्मनाम् ॥३॥
 जिह्वाप्रायं व्यवसितं शाठ्यमिश्रं च सौहृदम् ।
 पितृमातृसुहृद्भ्रातृदम्पतीनां च कल्कनम् ॥४॥
 निमित्तान्यत्यरिष्टानि काले त्वनुगते नृणाम् ।
 लोभाद्यधर्मप्रकृतिं दृष्ट्वोवाचाऽनुजं नृपः ॥५॥

VERSES 1 to 5 Meaning: “With a view to see his relatives and also with a view to hear more about the “Leelas” of our Lord Sri Krishna, who is worthy of adoration by all virtuous persons, Yudhishtira had sent Arjuna to Dwaaraka. (1)

“But as Arjuna did not return, even after staying for many months, Yudhishtira began to see very many inauspicious omens, signs and terrible “forms”! (2)

“Yudhishtira saw the “course” of “Kaala” (time) as very dangerous (fearsome), the topsy-turvy nature of all virtuous practices, (Dharma – i.e. being interpreted and practiced in the opposite way); Increasing tendency

among human beings for committing “sins”; their increasing “anger” and “attachment to wealth” and the “fall” in their style of lives, caused by these negative and wicked ways of behavior and conduct.” (3)

“He saw deception and cheating in all worldly affairs and dealings! Friendship got mired through enmity! He also saw constant quarreling and fighting between father-mother, brother-relatives and even between husband and wife.” (4)

“He saw the nature of humans following the way of “Kaala” (time). On the rise and expansion of wicked qualities of attachment to wealth and other unrighteous actions, Yudhishtira also saw omens and signs indicating accidents and impending dangers. He now began to discuss all this, with his younger brother Bheemasena, in the following way.” (5)

श्रीसुबोधिनीः सम्प्रस्थित इति। शापात्पूर्वं भगवान् किं करोतीति ज्ञानार्थमर्जुनः प्रेषितः। तस्मिन्नपि गते बहवो मासा जाता इति विलम्बे कारणाभावाच्चिन्ता। निमित्तदर्शनाच्च। तत्राऽऽद्यं द्वाध्यामाह। गमनागमननिरूपणाद्द्वारकायां गतस्य न काऽपि चिन्ता। तत्राऽपि सम्यगतस्य। श्वशुरगृहे समाह्वानात्। तत्राऽपि स्वयं जिष्णुः जयशीलः। तत्राऽपि बन्धूना दर्शनार्थं न कलहाद्यर्थं। तत्राऽपि सर्वानिष्टनिवारकस्य कृष्णस्य विशेषचरित्रं चेष्टितं ज्ञातुम्। कतिचित् सप्त मासाः। यदा नाऽऽयात्तदा पाण्डुसुतो दीर्घदर्शी। विचारावश्यकत्वाय च नृपः। आगमने अपशकुनानि दृष्टवान्। घोराणि रूपाणि येषाम्। फलतो भयजनकत्वं दूरे। तेषामेव दर्शने भयं भवतीत्यर्थः। न च तावन्मात्रत्वम्। तानि पुनर्निमित्तान्यनिष्टसूचकानि। शकुनशास्त्रे तथा प्रतिपादनात्। स्वतोऽपि ज्ञानं सम्भवति। महापुरुषवंशोत्पन्नत्वात्। इत्याह—कुरुद्वह इति। ज्योतिःशास्त्रात्कालगतिश्च क्रूरा जाता। कलेर्दुष्टस्य प्रवेशात्। किञ्च। विपर्यस्ता ऋतुधर्मा यत्र। अनेनाऽपि कालगतिर्दुष्टेति ज्ञातम्। अनापध्यपि प्राणिनां वार्त्ता जीविका पापीयसी साधुजुगुप्सिता। कर्तृधर्मेषु

क्रोधलोभावेव प्रकटौ। यत्किञ्चित्क्रियते तत्राऽधिकारिविशेषणमेतद्द्वयम्।
 ताभ्यामावृत आत्मा येषाम्। कालस्य कालस्थानां च दोषा उक्ताः। व्यवहारे
 बुद्धिदोषमाह। बुद्धिर्द्विधा हि समीचीना। व्यवसायात्मिका सर्वप्राणिषु सौ
 हार्दजनिका च। तत्राभयत्राऽपि कौटिल्यं वञ्चकता च प्रविष्टा। बुद्धिर्हि
 बहिचेष्टाभिरनुमीयते। सा कुटिलस्य न शक्या। वञ्चकस्य च सौहार्दम्
 तस्मादेत द्वयं लोके भातमित्यर्थः। लौकिकधर्मदोषमाह। पित्रादिभिः कलहः।
 येषु सहजः स्नेहो धर्म्यस्तैः सह कलहः। पित्रादीनां सम्बन्धिभिः सह
 कलहः। दाम्पतीनां परस्परम्। एवमेतानि निमित्तान्यन्यानि चाऽत्यरिष्टसूचकानि।
 समूलानि चेत्याह—काले त्वनुगत इति। दोषेषु कालः सानुकूलः। किञ्च।
 नृणां प्राणिनां सर्वेषां पूर्वयुगेषु ब्राह्मणादीनां ज्ञानादय इव लोभाद्यधर्माः
 स्वाभाविका जाताः। प्रकृतित्वेन विगानमपि नास्तीति भावः। अनुजो भोमः
 ॥१॥२॥३॥४॥५॥

आसन्यस्त्वपहतपाप्मा। अतः कालादिदोषसम्भ्रमाभावात्तेन सह विचारो
 युक्त इति भीमेन सह विचारयति—

SRI SUBODHINI: Due to the curse of our Lord, on the Yaadavaas, with a view to know, as to what our Lord Sri Krishna was doing in Dwaaraka, Yushishtira had sent Arjuna to Dwaaraka. But many months had gone by, and there was no necessity for Arjuna to have stayed there, for such a long time — especially for the reason given for his visit!. Yudhishtira now thought as to why, Arjuna has delayed his coming back from Dwaaraka!

Now that, he saw many bad and ill omens, Yushishtira began to worry more! The delay in the return of Arjuna is being told through two verses. When Arjuna left for Dwaaraka, Yudhishtira did not have any worry, as he had gone to his “in-laws” place, and on being invited by them. Arjuna is also hailed here as “Jishnu” — meaning, that he always does “Japa” (chanting) of our Lord’s holy names. Not only this, he had gone to

Dwaarakā to meet his relatives i.e. he has not gone there, due to any quarrel or for fighting! Especially, he had gone there to witness the "Leelas" of our Lord Sri Krishna, which are capable of mitigating all sorrows and ill-luck! Through all these reasons, Yudhishtira should not have got any worry at all! But, as 7 months have lapsed, after his departure, and due to this delay in "return", Arjuna's absence began to cause worry. Yudhishtira, being the son of Paandu, had the power of "far-sight", and due to this, he began to think about this. Moreover, being the king i.e. the protector of his subjects, it was, indeed, necessary for him to worry about all this too! In the midst of this worry, he saw also bad omens and signs. May be, these omens "may not lead to bad results — but on seeing them only, he got "fear". Yudhishtira knew the signs (omens) and their effects, as per the "science of signs" (Sakuna Saastra) and he thought that these "signs" were, indeed, indicating again and again, the coming of "bad times". Being the king of the Kuru clan, he was born of this famous and noble family, and due to this, there was every possibility of the inspiration rising by itself (about the impending events) in him! What were the "signs" seen, so far by Yudhishtira? This is being explained.

Due to the "bad Kaliyuga", which had just begun, the course of "time" (period) had become "cruel". This is also known and explained in the science of Astrology.

The result and effects of the "seasons" (Ritu) also had become the "opposite"! Due to this also, the course of "time" became full of "blemish".

Even, without any danger or sorrow, people were

seen leading such "unrighteous" lives, which is usually condemned by saintly and noble persons.

Those persons, who were "active", openly exhibited "anger and attachment to wealth" (Krodha and Lobha). Due to this, each and every action contained these "negative" values of anger and attachment to wealth! All these "blemishes" were seen not only in the "time", which was prevailing, but also in those, who were leading their lives, under the control of this sort of "bad time"!

Now, an explanation is done on the "blemish" in the intellect of everyone, during their daily conduct and functioning. There are two types of intellects viz. (1) A determined and stable intellect and (2) an intellect which originates "love and attachment" to all beings. Now, cunningness and cheating nature had occupied the intellects of everyone. A cunning intellect can never be gauged or assessed, as one can easily realize the working of a good and transparent intellect, through the external behavior of any person. In the same way, no one can gauge or realize the "love" of a "cheating" person! Yudhishtira began to see both of these "ills" among people.

Yudhishtira saw also "blemish" in the worldly activities of people (Vyavahaar). It is explained here, that even among close relatives like father-mother, relatives, brothers and husband-wife, the "blemish" of Kaliyuga was seen. In other words, where there should have been love and friendship, Yudhishtira saw, quarrels and divisions occurring frequently. Both husband and wife began to fight at all times. Better than the "good effects" of this Kaliyuga, the "roots" of each and every type of

“blemish” became strong now — as ill omens began to appear frequently.

In the previous “aeons” (Yugas), Brahmins and others had the natural virtues of “Jnana” (knowledge) etc. In the same way, now in Kaliyuga, each and every one had in a natural way, the negative qualities of “Lobha” (attachment to wealth) etc. In this way, everything deserved to be condemned.

King Yudhishtira, seeing the ill-omens and signs, began to discuss this, with his younger brother Bheemasena.

As Bheemasena is the incarnation of the principal of “vital air” (Aasaanya Praana), he is considered as “sinless”. Hence, he will not have the “blemish” caused by “time”. Hence, he began to discuss this matter with Bheemasena.

युधिष्ठिर उवाच—

सम्प्रेषितो द्वारकायां जिष्णुर्बन्धुदिदृक्षया ।

ज्ञातुं च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् ॥६॥

गताः सप्ताऽधुना मासा भीमसेन तवाऽनुजः ।

नाऽऽयाति कस्य वा हेतोर्नाऽहं वेदेदमञ्जसा ॥७॥

VERSES 6 and 7 Meaning: “Why did not Arjuna come back after being sent for the sake of knowing the welfare of our relatives, and for witnessing the Leelas of our Lord Sri Krishna, from Dwaaraka?” (6)

“Oh Bheemasena” Your younger brother Arjuna has not come back even after 7 months. Why did he not return at all? What would be the reason? I am not able to understand this.” (7)

श्रीसुबोधिनीः सम्प्रेषित इति। चकारादभिप्रायम्। द्वितीयचकारादन्येषामपि कालादीनाम्। तस्य स्वतोऽनिष्टं नास्तीत्याह—भीमसेनेति। भीमा सेना यस्य। अनु पश्चाज्जातत्वात्सोऽपि तादृशः। जिज्ञासितसन्देहेऽप्यागमनाभावे हेत्वाभावात्कुतो नाऽऽयातीत्याह ॥६॥७॥

शुद्धान्तःकरणत्वात्स्वस्यैव निमित्तं स्फुरितं सम्भावनयाऽऽह—

SRI SUBODHINI: The syllable “Cha” (and) is used in this verse, with a view to know about the “opinion of our Lord Sri Krishna”. The second “Cha” (and) used in this verse is indicative of Yudhistira’s desire to know about the various events caused by “time” (Kaala). In other words, Arjuna was sent to Dwaaraka to know about these two main things.

Arjuna did not have any difficulty or sorrow on his own i.e. for himself. With a view to tell this, it is mentioned here that, “Oh Bheemasena! You are the brother of Arjuna who has with him a very dangerous army! As Arjuna is born after you, he is also capable like you! As per your knowledge and of mine, there is no reason for Arjuna not returning at all from Dwaaraka! Even then, why has he not come at all? I am not able to understand this!”

Yudhishtira had a pure inner mind. Due to this, he had a premonition about the signs and omens, and the various “possibilities” of events occurring, due to them. He now says the following.

अपि देवर्षिणाऽऽदिष्टः स कालोऽयमुपस्थितः ।

यदात्मनोऽङ्गमाक्रीडं भगवानुत्तिसृक्षति ॥८॥

VERSE 8 Meaning: “Will it be, that our Lord Sri Krishna, as instructed by the celestial sage Sri Naarada to me, is desirous of making his holy body disappear,

which He was “wearing” up to now, for the sake of His “Leelas”? Has this particular time come now (for His disappearance)?”

श्रीसुबोधिनी: अपीति। प्रा समन्तात् क्रीडासाधनम्। माक्रीडासाधनं वा। अन्यथैवं न भवेदिति भावः ॥८॥

तत्र हेतुमाह—

SRI SUBODHINI: Our Lord's holy body is the basis, from all the four sides for His “Leelas and play” (Kreedā and Leela). In other words, His holy form is the “Leela ground” (playground) for Goddess Sri Laxmiji. Is our Lord desirous of giving up this body? There can be no other reason, other than this.

The reason for this is being told, through these 2 verses, in this connection.

यस्मान्नः सम्पदो राष्ट्रं दाराः प्राणाः कुलं प्रजाः ।

आसन् सपत्नविजयो लोकाश्च यदनुग्रहात् ॥९॥

पश्योत्पातान्नरव्याघ्र दिव्यान् भौमांश्च दैहिकान् ।

दारुणाञ्छंसतोऽदूराद्भयं नो बुद्धिमोहनम् ॥१०॥

VERSES 9 and 10 Meaning: “Through the grace of our Lord Sri Krishna only, we have attained wealth, kingdom, wives, protection of our vital air, relatives and subjects! Our Lord Sri Krishna who gave us victory over our enemies, will also enable us to experience the bliss of heavens etc. (9)

“Oh tiger among men! Please see for yourself the bad omens and events appearing in the sky, on this earth and also in all bodies! All these bad events are causing fear! These dangers are also infatuating and confusing our intellect.” (10)

श्रीसुबोधिनीः यस्मादिति। लोकाः स्वर्गादयः। राजसूयादि-
करणादवगम्यन्ते। हे नरव्याघ्रेति दर्शनमात्रेण न भयमति सूचितम्। उत्पाताः
अनिष्टसूचकानि निमित्तानि। त्रिविधान्यपि स्वतः क्रूराणि। अतोऽदूरादेव
भयं शंसन्ति। बुद्ध्या हि भयं निवर्तयितुं शक्यते इदं तु भयं बुद्धिमेव
मोहयति ॥९॥१०॥

तत्राऽऽध्यात्मिकं निमित्तमाह—

SRI SUBODHINI: “Due to our Lord Sri Krishna’s grace only, we have secured prosperity, kingdom, wives, vital air (Praana — our life), family glory, subjects and also victory over our enemies. Due to our Lord Sri Krishna’s blessings only, we have secured the highest of the other noble “worlds”. Through our Lord’s help only, we had completed the “Raajasoooya” and other sacrifices! We have secured through His grace only, the enjoyment of bliss and joy of the “heavens”. It appears, that our Lord’s disappearance from this earth is imminent, and the “time” for this has come!”

By calling Bheemasena as the “tiger among men”, Yudhishtira meant to say, that all these bad omens, not only are causing fear in everyone’s mind but they are also capable of giving bad results also. All these bad omens were seen in the sky, on the earth and also in one’s own “bodies”. By themselves, these omens are very cruel and are capable of instilling fear in a very short time. Intellect can be used to ward off fear, but this “fear” is capable of infatuating the intellect too!

In this context, Yudhishtira is now describing the “physical” ill-omens — as felt by him.

ऊर्वक्षिबाहवो वामाः स्फुरन्त्यङ्ग पुनः पुनः ।

वेपथुश्चाऽपि हृदय आराद्वास्यन्ति विप्रियम् ॥११॥

VERSE 11 Meaning: “My left heart, left eyes and left hand are throbbing again and again. My heart is trembling often! Through these signs, we can easily know, that something unpleasant is about to happen soon!”

श्रीसुबोधिनी: ऊर्वक्षीति। प्राण्यङ्गत्वेपि नैकवद्भावो भिन्नस्वभावत्वेन दोषख्यापनार्थः। वेपथा कम्पः। चकाराच्चिन्तादयः आरात् समीपे ॥११॥

भौतिकमनिष्टमाह—

SRI SUBODHINI: By using the plural gender in describing the “limbs” of Yudhishtira, what is conveyed is, that there were several types of different “blemish”, caused by different types of “attitudes”. Yudhishtira told, “the heart is trembling” (pounding). The syllable “Cha” (and) used in the verse indicates the presence of “grave anxiety and worry” in the mind. The purport is, that these “signs and omens” are bound to lead to “bad results” very soon!

Through the next 3 verses, the dangers that may arise due to the signs and ill-omens, seen outside of himself - i.e. all the outside physical and signs of the “elements”. As being described.

शिवैषोद्यन्तमादित्यमभिरौत्यनलानना ।

मामङ्ग सारमेयोऽयमभिरोदित्यभीतवत् ॥१२॥

शस्ताः कुर्वन्ति मां सव्यं दक्षिणं पशवोऽपरे ।

वाहांश्च पुरुषव्याघ्र लक्षये रुदतो मम ॥१३॥

मृत्युदूतः कपोतोऽयमुलूकः कम्पयन्मनः ।

प्रत्युलूकश्च कुहानैरनिद्रौ शून्यमिच्छतः ॥१४॥

VERSES 12, 13 and 14 Meaning: “The jackals are “weeping”, standing before the sun! Fire is coming

out of their faces too! Oh Bheemasena! Dogs, without any fear, weep, standing before me!" (12)

"Best of animals, like cows, now go around my left side! Lower category animals such as donkeys go around my right side! Oh lion among men! Oh Bheemasena! Whenever, I ride on my chariot, I am able to feel, that even my horses are weeping." (13)

"The messengers of death viz. the pigeons, crows, owls and dogs are howling out, during the night! Their "saying" indicates, that they are desirous of making this Universe get destroyed! On seeing all these ill-omens, my mind is fearful and trembling." (14)

श्रीसुबोधिनी: शिवेति। एषा इदानीमपि दृष्टिगोचरः। अनलानना स्वभावत एवाऽग्निमुखा। रौति परीत्य रौतीत्यर्थः। सारमेयः श्वा। अभि परितः रोदिति दुष्टशब्दं करोति। मत्तो भयं न मन्यते। शस्ता अश्वादयः। अपरे गर्दभादयः। वाहा अश्वाः। चकाराद्गवादयः। पुरुषव्याघ्रेति सम्बोधनं तस्य शङ्काभावसूचकम्। ममाऽप्यश्वाः सर्वसुखेन विद्यमाना अपि रोदनं कुर्वन्त इव लक्ष्यन्ते। अयं कपोतो मृत्युदूतः मृत्युसमीप आकारणाथमागतः। दक्षिणदेशादागत्य शब्दकरणादवसीयते। कपोतोऽयमित्यन्तं भिन्नं वाक्यम् उलूकादि भिन्नम्। प्रत्युलूकः काकः। जातिविशेषो वा। चकारादन्येऽपि येषां शाश्वतिको विरोधः कुहैः (?) कुत्सिशब्दैः। न विध्यते निद्रा याभ्यां तौ। शून्यं जगदिच्छतः ॥१२॥१३॥१४॥

आधिदैविकमाह—

SRI SUBODHINI: These "jackals" are now emitting out "fire" from their "mouths", as though it is "natural" for them to do so! All these, I am able to see! They also roam on all the four sides and weep constantly! Dogs come before me, go around me and howl without any fear! Earlier, they never did this nor made any noise (bark or howl) before me! Higher

category animal like horses, go around my left side and lower ones go around my right side! The horses, which I ride or the cows in the stable — all of them are seen, as though they are “weeping”! (“Cha” (and) indicates to “cows” etc.). “You have no doubt on my saying”. To indicate this, in the verse, Yudhishtira has addressed Bheemasena as “the tiger among men”! My horses are always kept happy; even then, they look like weeping at all times! The pigeon coming from the southern side makes “noise” looking towards me! Pigeons are considered as the messengers of death! It looks as though, that it has come inviting death to our place. Owls and crows are mutual enemies, and they are now seen making inauspicious sounds! These birds have lost their “sleep”, and they are making noises, both during night and day! From this, we can realize, that these birds are desirous of making this Universe get destroyed!

Now, through the next 4 verses, the ill-omens and signs of the celestial nature are being described.

धूम्रा दिशः परिधयः कम्पते भूः सहाऽद्रिभिः ।

निर्घातश्च महांस्तात साकं च स्तनयितुभिः ॥१५॥

वायुर्वाति खरस्पर्शो रजसा विसृजंस्तमः ।

असृग्वर्षन्ति जलदा बीभत्समिव सर्वतः ॥१६॥

सूर्यं हतप्रभं पश्य ग्रहमर्द्धं मिथो दिवि ।

सुसङ्कुलैर्भूतगणैर्ज्वलिते इव रोदसी ॥१७॥

नद्यौ नदाश्च क्षुभिताः सरांसि च मनांसि च ।

न ज्वलत्यग्निराज्येन कालोऽयं किं विधास्यति ॥१८॥

VERSES 15, 16, 17 and 18 Meaning: "All the sides are enveloped by thick mist! — looking as though this mist has become the boundary for this earth! All the mountains tremble along with the earth! Even without clouds, the sky is roaring!" (15)

"The wind carries dust, and is seen rising towards the sky! In the entire sky, there is the darkness caused by the thick layers of dust! From all the sides, dangerous clouds are raining blood!" (16)

"In the heavens, all the planets are fighting each other! The brilliance of the sun has diminished! It looks, as though, that this earth is having the experience of being brunt (on fire), being affected through fear caused by these elements!' (17)

"Rivers and lakes, streams and reservoirs have got declined (no water). Fire does not burn even after putting ghee! I do not know, as to what will be the consequences of these bad times!' (18)

श्रीसुबोधिनीः धूमा दिश इति। धूमयुक्ता दिश एव परिधयः। मध्ये त्रैलोक्यं ज्वलदग्निरित्यर्थः। निर्घातो निरभ्रविद्युत्पातः। मेधाभावेऽपि गर्जितानि च। खरस्तीक्ष्णः स्पर्शो यस्य। रजसा पांशुवृष्ट्या। तमः अन्धकारम्। असूक् रुधिरम्। बीभत्समिव विष्टारूपमिव। पश्येति नाऽत्र तिरोहितमिव। ग्रहाणां शुक्रादीनां मर्द्दं युद्धम्। पश्येत्युभयत्र सम्बन्धः। दिवि आकाशे न तु शास्त्रमात्रे। सम्यक् संकुलैर्भूतप्रेतपिशाचादीनां गणैर्हेतुभिर्द्यावापृथिवी ज्वलिते इव। ते हि मध्ये स्थिता धातुका रुद्रगणा उपर्यधश्च ज्वालयन्तीवेत्यर्थः। वाय्वादिहेतुव्यतिरेकेणाऽपि क्षुभिताः पङ्क्तिलावर्तमानजलाः। मनांसि चाऽस्मदादीनाम्। अग्निराज्येन न ज्वलति। एवं सर्वस्याऽन्यथा कर्ता कालः किं विधास्यतीति न ज्ञायत इत्यर्थः ॥१५॥१६॥१७॥१८॥

तेषां निमित्तानामवान्तरफलमपि जातमित्याह—

SRI SUBODHINI: Due to mist, the four quarters are seen as limited. I am seeing, that the three worlds are getting burnt in the middle! Lightning is striking, even without clouds! Though there are no clouds, there is thunder! Wind blows with such an intensity that no one can withstand its rigor! The wind has created a pall of dust, leading to total darkness in the sky! The sun is seen without any brilliance, and also seen as "hidden"! In the sky, planets such as "venus" (Sukra) are seen "fighting". I am able to see all these in the sky (i.e. as written in the scriptures). Alternately, the columns of Rudra (Lord Siva), who are desirous of causing violence are now stationed in the middle of the sky, and are burning both the upper and lower regions! On the blowing of fast "wind", rivers, lakes etc. have now become without water as they were all made dry by this wind! Even without this wind, rivers with less water or more, are seen throwing out huge amounts of water - and that they have got declined now i.e. there is no water in them!

My mind is also affected and agitated in the same way as it is happening in the outside nature! It is a fact, that water can never originate fire or aid/abet in a fire, but now even after pouring ghee, fire is not burning at all. Thus everything contrary is happening! The factor of "time" has made every object and action as "topsy-turvy", with reference to their nature and quality. Now, what is in store for this "time" to act? I am unable to understand all these!"

The "other effects" of all these "ill-omens" are being described.

न पिबन्ति स्तनं वत्सा न दुह्यन्ति च मातरः ।

रुदन्यश्रुमुखा गावो न हृष्यन्त्यृषभा व्रजे ॥१९॥

दैवतानि रुदन्तीव स्वियन्ति ह्युच्चलन्ति च ।

इमे जनपदा ग्रामाः पुरोद्यानाकराश्रमाः ।

भ्रष्टश्रियो निरानन्दाः किमघं दर्शयन्ति नः ॥२०॥

VERSES 19 and 20 Meaning: "The calves do not drink milk from the cows with joy and happiness. Mothers do not release milk, for their babies from their bosom. The cows are standing before the sun and are seen weeping! The bulls in the stable are no longer making their joyful sounds! The idols in the temples of celestial gods are seen weeping! They are seen trembling and exuding "perspiration" from them! Places, villages, cities, establishments, wells, gardens etc. and "Aashrams" (hermitages) have all lost their beauty and brilliance, as though affected by dirt! There is no joy or bliss anywhere! I do not know, as to what will be the effect, which we have to undergo for which sin we have committed, as being portended by these ill-omens!?"

श्रीसुबोधिनीः न पिबन्तीति क्षुधिता अपि वत्साः स्तनं न पिबन्तीत्यर्थः। मातरो गावः। सर्वेषामेव तददुग्धोपजीवनात्। न दुह्यन्ति दोहनं न कारयन्तीत्यर्थः। अश्रूणि मुखे यासाम्। ऋषभाः पुष्टा बलीवर्हाः। दैवतानि प्रतिमाः। स्वियन्ति स्वेदयुक्तानि भवन्ति। उच्चलन्ति देशान्तरे गच्छन्ति। भ्रष्टा श्रीर्येषाम्। निर्गत आनन्दो येभ्यः। अघं दुःखजनकं पापम्। नः अस्मभ्यम् ॥१९॥२०॥

एतेषां हेतुं सम्भावयति—

SRI SUBODHINI: In spite of hunger, the calves do not drink milk. The milk of the cows is very essential for the livelihood of everyone — but, these cows are not giving any milk at all! The cows are pouring tears

from their eyes! The bulls are not seen joyful! The idols of the celestial gods, installed in the temples are seen with perspiration! Alternately, they are seen going to other places and return also! Sometimes, they go away to other places! The beauty and brilliance of all these places, their wealth, their women and all others have all been lost! The joy and bliss, have left the hearts of everyone! The “sin” which is the cause for the origination of “sorrow” can certainly lead us to experience several types of difficulties, problems etc.. I do not know anything about them!”

What would be the root-cause for all these ill-omens and problems? This is being clarified, through the following verse.

मन्य एतैर्महोत्पातैर्नूनं भगवतः पदैः ।

अनन्यपुरुषश्रीभिर्हीना भूर्हतसौभगा ॥२१॥

VERSE 21 Meaning: “The beauty of this earth has gone away, as it has become bereft (deprived) of the auspicious “form” of our Lord Sri Krishna together with the absence of the touch of His lotus feet. Hence this earth has become ill-lucky! This is what is understood by me!”

श्रीसुबोधिनी: मन्य इति। महोत्पातैर्हेतुभिः कृत्वा भूः पदैर्हीनेति मन्ये। न विद्यते अन्यपुरुषेषु श्रीः ध्वजवज्रादिरूपा येषाम्। एवमन्वयव्यतिरेकाभ्यां सामीचीन्यं सर्वं भगवदन्वयात्सर्वमेवाऽनिष्टं तत्सान्निध्याभावादिति निरूपितम् ॥२१॥

सूचकानां शीघ्रफलत्वमाह—

SRI SUBODHINI : Till our Lord stayed on this earth, all the fortunate and lucky tidings remained and

on His departure, along with Him, all these fortunate and lucky tidings have gone away!

The "principle" of our Lord Sri Krishna is the cause for this earth and it appears, that this primary reason has become "absent"! Due to this, the fortune caused by the divine qualities of our Lord has also become extinct. ALL THIS MISFORTUNE HAS BEEN CAUSED BY THE ABSENCE OF OUR LORD! This is what is explained.

Sri Soota is now explaining, through the following verses, that the "effects" of all these "ill-omens and signs" came to be seen.

सूत उवाच—

इति चिन्तयतस्तस्य दृष्टारिष्टेन चेतसा ।

राज्ञः प्रत्यागमद्ब्रह्मन् यदुपुर्याः कपिध्वजः ॥२२॥

तं पादयोर्निपतितमयथापूर्वमातुरम् ।

अधोवदनमब्धिन्दून्मुञ्जन्तं नयनाब्जयोः ॥२३॥

विलोक्योद्विग्नत्वादयो विच्छायामनुजं नृपः ।

पृच्छति स्म सुहृन्मध्ये संस्मरन्नारदेरितम् ॥२४॥

VERSES 22, 23 and 24 Meaning: "Sri Soota said, "Oh Brahman! When King Yudhishtira was in this anxious mood, as to what will be the effect of all these bad omens, at the same time, came Arjuna from Dwaaraka." (22)

"Arjuna, dropped low his head, no sooner he came there. He fell at the feet of Yudhishtira, with his anxious eyes, copiously pouring tears!" (23)

"When King Yudhishtira saw, that his younger brother was now looking without any brilliance or

beauty, with his heart totally agitated (i.e. lacking peace), he immediately remembered the words spoken earlier by Sri Naarada, and began to ask Arjuna, amidst his brothers and relatives.” (24)

श्रीसुबोधिनीः इति चिन्तयत इति। दृष्टमालोचनेनाऽरिष्टं येन। तादृशचेतसा। राज्ञः सतः। यदुपुर्याः द्वारकायाः। कपिध्वज इति शीघ्रागमनं सूचितम्। प्रतिकूलतयाऽऽगमनम्। आगत्य वचनादिकमनुक्त्वैव पादयोः पतितम्। सर्वदा यथाऽऽयाति न तथेत्ययथापूर्वम्। आतुरं विच्छायां (?) कृशम्। दुःखाविष्काराभावेऽपि बहुकालाभ्यासात्स्वत एवाऽब्बिन्दवो नेत्रकमलाभ्यां पतन्ति। कमलपदं (?) जलावरणसूचकम्। विगताच्छया कान्तिर्यस्य। एतादृशेन सह सम्भाषणस्याऽनुचितत्वेऽप्यनुजत्वात्तथा। नृपत्वाद्वहुनिमित्तज्ञानम्। तेन न दर्शनमात्रेण भाव्यर्थनिश्चयज्ञानमिति पृच्छति। सुहृदां मध्ये एकान्ततुल्ये। दृष्टश्रुताभ्यामनिष्टशङ्की। अनेनाऽर्जुनतुल्योऽयमपीत्युक्तं भवति। स्मेति प्रसिद्धे। अनेन सर्वजनीनं तस्य भगवत्परत्वमित्युक्तम् ॥२२॥२३॥२४॥

SRI SUBODHINI: Yudhishtira realized quickly, through his vision of “Jnana”, (knowledge) the impending “dangerous” results. In this way, when Yudhishtira was in his anxious mood, he saw Arjuna arriving from Dwaaraka. As Arjuna’s flag (of his chariot) had the presence of Sri Hanumaan, he had come very quickly. Because he fell at the feet of Yudhishtira, without telling anything, it indicated also the fact, that he had come back under disturbed circumstances. The previous joyful attitude or actions of Arjuna were missing now, while coming in or going out. Arjuna was seen as sorrowful and weak. Though he did not speak out his sorrow, even then, as this sorrow had filled up his heart, for a long time, he shed copiously tears from his lotus like eyes. The lotus flower is surrounded by water. In the same way, his eyes are now compared to the lotus flowers and he had stopped the tears from flowing out — but now

this “tear” came out profusely (Netra Kamal). The “brilliance” of Arjuna had been lost. It is said, that it is not appropriate to indulge in a “dialogue”, with a person who has lost his brilliance! But, as he was his younger brother, Yudhishtira began to speak to Arjuna.

Being a king, Yudhishtira knew all the “reasons and causes” for events. But, just by seeing, he could not gauge the meaning of the future events, (due to these ill-omens), he asked Arjuna as to what has happened? All this, he asked, when his relatives were present there — though this place was as good as a secluded place! Yudhishtira now got his “certain doubt”, that something “wrong” (bad) has, indeed happened — caused by his seeing or hearing. Thus, he lost his own “brilliance”, like Arjuna. This is the purport.

It is well known to everyone that Yudhishtira always lived in a totally surrendered way and mind, with our Lord Sri Krishna. This is clearly told through the word “Sma” (certainly) used in this verse.

युधिष्ठिर उवाच—

कच्चिदानर्त्तपुर्या नः स्वजनाः सुखमासते ।

मधुभोजदशार्हार्हसात्त्वतान्धकवृष्णयः ॥२५॥

VERSE 25 Meaning: “Yudhishtira said, “Oh brother Arjuna! Are our relatives and friends in the city of Dwaaraka, living in wholesome welfare and prosperity? Are the Yaadava members of the Madhu, Bhoja, Dasaarha, Arha, Saatwata, Andhaka and Vrishi clans leading cheerful and happy lives (in their mind)?”

श्रीसुबोधिनीः आनर्त्तपुरी द्वारका। ये पूर्वं रक्षकत्वेन षड्विधा उक्तास्ते सुखिनः कच्चित्। ते चेत्सुखिनस्तदा मूलस्वास्थ्यं स्वयमेव ज्ञातं भविष्यतीति प्रश्नः ॥२५॥

तान् सामान्यतः पृष्ट्वा विशेषेण पृच्छति—

SRI SUBODHINI: In the 11th chapter, the six clans of the Yadavaas have been described as protecting the Dwaaraka city. Yudhishtira is now asking as to whether, they are all well and prosperous? If they are happy and comfortable, then, it is easy to presume or know, that all the other Yaadavas are also happy and cheerful. Thinking like this only, Yudhishtira had asked the questions.

In this way, after asking a question on the “common folk” among the Yadaavas, Yudhishtira is asking regarding the “special relatives” — as per the following verses.

शूरो मातामहः कच्चित्त्वस्त्यास्ते वाऽथ मारिष ।

मातुलः सानुजः कच्चित्कुशल्यानकदुन्दुभिः ॥२६॥

सप्त स्वसारस्तत्पत्न्यो मातुलान्यः सहात्मजाः ।

आसते सस्नुषाः क्षेमं देवकीप्रमुखाश्च ताः ॥२७॥

कच्चिद्राजाऽऽहुको जीवत्यसत्पुत्रोऽस्य चाऽनुजः ।

हृदीकः ससुतोऽक्रूरो जयन्तगदसारणाः ॥२८॥

आसते कुशलं कच्चिद्ये च शत्रुजिदादयः ।

कच्चिदास्ते सुखं रामो भगवान् सात्त्वतां प्रभुः ॥२९॥

प्रद्युम्नः सर्ववृष्णीनां सुखमास्ते महारथः ।

गम्भीररयोऽनिरुद्धो वर्द्धते भगवानुत ॥३०॥

सुषेणश्चारुदेष्णश्च साम्बो जाम्बवतीसुतः ।

अन्ये च कार्ष्णिप्रवराः सपुत्रा ऋषभादयः ॥३१॥

तथैवाऽनुचराः शौरेः श्रुतदेवोद्धवादयः ।

सुनन्दनन्दशीर्षण्या ये चाऽन्ये सात्त्वतर्षभाः ॥३२॥

अपि स्वस्त्यासते सर्वे रामकृष्णभुजाश्रयाः ।

अपि स्मरन्ति कुशलमस्माकं बद्धसौहृदाः ॥३३॥

VERSES 26 to 33 (8 verses) Meaning: "Are our maternal grandfather Surasena and Sri Vasudeva, who are worthy of our respect happy? Is our uncle happy along with his brothers? (26)"

Are the 7 sisters and their daughters in law, or aunty (Maami) and mother Devaki happy with their daughter in law?" (27)

"Is King Aahuka, brother Devaka, whose son is Asad — are all these persons happy? Hrideeka, Akrurji along with his son, Jayantha, Gada, Saaran and others — are they experiencing auspicious tidings?" (28)

"Definitely Satrujit and others should be happy! Is the Lord Sri Baladevaji, who is the master of all Satwik persons, happy?" (29)

"Is Pradhyumna, the Mahaarati (greatest warrior) among the Yaadavaas of the Vrishini clan happy? Has Sri Aniruddha, who is equal to the prowess of our Lord and who is very forceful (powerful) grown up bigger or is he still the same, like before?" (30)

"Sushena, Chaarudeshna, Saamba, the son of Jaambavati, all the other sons of Shri Krishna, Rishabha and others, along with their sons — are they all happy and joyful?" (31)

"Srutadeva, the follower of our Lord Sri Krishna, Uddhavji and others, Sunanda and Nandagopa, the best among the Yadavaas — are they all happy?" (32)

“ Are these persons cheerful, as they are protected through the holy hands of our Lord Sri Balaraama and Shri Krishna?” (33)

श्रीसुबोधिनी: शूर इति। मारिषः शूरः। सम्बोधनं वा। वाशब्देन वृद्धत्वात्तदकौशलेऽपि न चिन्तेति सूचितम्। अत एव पूर्ववैलक्षण्याय अथ अग्रिमाणां कुशलमपेक्ष्यत एव। **आनकदुन्दुभिरिति** भाग्यवत्त्वं सूचितम्। **सहात्मजा इति** समस्तं पदम्। परं न सादेशः। **आहुकः** पितृनाम्ना निरूपित उग्रसेनः। असन् पुत्रो यस्य। अविद्यमानपुत्रो वा। अत एव दुःखापनोदार्थं राज्येऽधिकृतः। हृदीकः ससुतः। अक्रूरोऽपि। जयन्तादयो भ्रातरः। सर्वे नवमे स्पष्टा भविष्यन्ति। रामो बलभद्रः। सर्वेषां सौख्यं तन्मूलकमिति ते त्रयी भिन्नतया स्वातन्त्र्येण निरूप्यन्ते। बलभद्रः प्रद्युम्नोऽनिरुद्धश्च भगवानिति महारथ इति भगवानिति च। सुषेणादयः पुत्राः। **कार्णिगप्रवराः** कृष्णपुत्राः प्रवरा येषाम्। प्रद्युम्नादिमित्राणि। ऋषभादयः कार्णिग्वु वा प्रवराः **शौरैः** भगवतः। सुनन्दनन्दौ शीर्षण्यौ श्रेष्ठौ येषाम्। भगवदीयत्वेन तेषां प्रश्न इत्यभिप्रायेणाऽऽह—तेऽपि स्वस्त्यासत इति। रामपदमावेशाभिप्रायेण प्रतीत्यभिप्रायेण वा। यथा तेषां कुशलमस्माभिः स्मर्यते तथा तेऽप्यस्मत्कुशलं स्मरन्तीति सम्भावना। अनेन कुशलं सकार्यं पृष्ठम्। स्वयमतिकुशलाः परकुशलं स्मरन्तीति ॥२६॥२७॥२८॥२९॥३०॥३१॥३२॥३३॥

भगवतः कुशलप्रश्नस्य कर्तुमयुक्तत्वेऽपि बहूनां रक्षणीयत्वेनोपस्थितत्वादाराध्यानां ब्राह्मणानां कालवशेनोत्पथानां रक्षणवैयग्र्यसम्भवाद्भक्तानामपि तथात्वाच्च शत्रुवधार्थमन्यत्र गमनसम्भावनाद्बहिर्मुखानां यादवानां परस्परं कलहसम्भावनाच्च भगवत्त्वेऽपि प्रकारविशेषं पृच्छति—

SRI SUBODHINI: “Is our maternal grandfather happy?” The supposition of “Va” (or not) is used to indicate, that Surasena was very old, and even if he was not alright (due to old age), it does not matter very much! Hence, in the first instance, welfare about Surasena has been asked. The word “Atha” (now) will denote another

“subject” i.e. the welfare of those on whom it is asked for by Yudhishtira. Sri Vasudeva has been hailed as “Aanaka Dundubhi” — to indicate, that when he was born, the divine (celestial) musical instruments of “Aanaka” and “Dundubhi”, began to play by themselves in celebration of his birth! Hence, what is indicated is, that Sri Vasudeva is indeed very lucky and fortunate! Ugrasena’s father’s name is Aahuka — but as he was not alive, Ugrasena is called here as “Aahuka”. Ugrasena’s son was a wicked person, and he became bereft of this son. Our Lord, due to His grace, and with a view to remove the sorrow of Ugrasena, had made him the king. Hrیدهeka and Akurji, prominent Yadavaas — are they in good welfare? Is his brother Jayantha and all others are happy? All these Yadavaas will be described in the 9th canto in a detailed way. “Raama” viz. Sri Balabhadra — the reason for asking about his welfare is, that Shri Baladeva, Shri Aniruddha and Sri Pradhyumna, along with all of these three divine Lords have been referred to in an independent way! Even among these, both Sri Baladeva and Sri Aniruddha have been referred to as “Bhagawan” (Lord). Sri Pradhyumna has been referred to as “Maharathi” (great warrior). He is the “cause” for making each and every Yaadava happy and joyful.

Yudhishtira is now asking about the welfare of the friends of Sri Pradhyumna viz. of Sushena and Rishabha and others. Sunanda and Nanda are the best among the followers of our Lord. Hence, the welfare of each of these devotees, who were fully belonging to our Lord (Bhagawadeeya) was asked, individually and separately. It is also said, that all these Yaadavaas were given protection and security through the divine “arms”

(Bhuja) of our Lord Sri Krishna and Sri Balarama. Sri Baladeva, had the “ingress” of our Lord Sri Krishna in him, or Sri Baladeva lived in such a way, that everyone had this faith! Yudhishtira now asked, as to whether all the relatives and friends at Dwaarakā were also remembering everyone here, as they were remembered and thought of? Our Sri Mahāprabhuji says here, that those persons, who live with welfare and prosperity always ask about the welfare of others or remember the same. By asking like this, their own welfare is indicated.

It is not appropriate to ask regarding the “welfare” of our Lord? Why? Our Lord is required to protect many others, (places) and it may be, that our Lord is required to be present there also. Moreover the Brahmins, who are worthy of being adorned by our Lord, could have become influenced through the ill-effects and blemish of Kaliyuga. Some others may be following the prohibited “atheistic” ways of living. The Lord could have become “busy” is affording protection to these Brahmins and others. He might have come to protect the devotees also, having been attracted by their devotion or having to fulfill their various tasks! In this way, He might have got busy elsewhere. Perhaps He has manifested Himself or gone to other places for destroying the enemies of His ardent devotees! Due to all these reasons, it is not appropriate to ask a question on the “welfare” of our Lord — AS HE IS ALWAYS REVELLING IN HIMSELF, AND IT IS HE, WHO BLESSES EVERYONE WITH WELFARE AND PROSPERITY!

Now, in a specific way, a question is asked regarding the possibility of the mutual fighting of the externally oriented Yaadavaas, along with the welfare of our Lord — as per the following verse.

भगवानपि गोविन्दो ब्रह्मण्यो भक्तवत्सलः ।

कच्चित् पुरे सुधर्मायां सुखमास्ते सुहृद्वतः ॥३४॥

VERSE 34 Meaning: “Our Lord Sri Krishna is the protector of Brahmins! He is Lord Govinda, who protects His devotees! Is our Lord, who is now in the city of Dwaaraka, happy and cheerful, in His Assembly Sudharma, surrounded, comfortably, by His relatives?”

श्रीसुबोधिनी: भगवानपीति। गोविन्दः अस्मदादीनामिन्द्रः। ब्रह्मण्यः ब्राह्मणहितः। भक्तेषु वत्सलः। पुरे द्वारकायाम्। सुधर्मायां सभायाम्। सुहृद्वतः सुखमास्त इति। सुहृदां सुखं कुर्वन्नास्त इत्यर्थः। स्यमन्तकप्रसङ्गवदसुखसम्भावनात् ॥३४॥

किमनेन प्रश्नेनेत्यत आह—

SRI SUBODHINI: As our Lord is “Govinda”, He is the “Indra” (Lord) of everyone. He is “Brahmanya” — as He confers welfare and grace on the Brahmins. Hence, this question is asked by thinking about the possibility of our Lord Sri Krishna’s visit to some other places. Or is He still in the city of Dwaaraka? The question regarding our Lord being brilliantly present in the Sudharma Assembly in Dwaaraka is asked, due to the reason, that the Yaadavaas are now externally oriented and our Lord is always eager to confer “welfare” on them. Is He now busy doing this task in a comfortable way? Is He staying there, with a view to confer welfare to His relatives, who are also His devotees? The reason for this question is, that our Lord had to undergo severe stress and difficulties caused by the loss of the “Syamanthaka” gem!

What is the purpose of asking such type of question? If Arjuna and others get a doubt like this, Yudhishtira replies through the following verse.

मङ्गलाय च लोकानां क्षेमाय च भवाय च ।

आस्ते यदुकुलाम्भोधावाद्योऽनन्तसखः पुमान् ॥३५॥

VERSE 35 Meaning: “Our Lord Sri Krishna is the symbol and conferrer of each and every kind of “auspiciousness” (Mangalam) on this Universe and all its people! He is the giver of all types of welfare to each and everyone! He is the creator of this Universe! He is the friend of Anantha! He is the primordial person! (Purusha). He is the Lord of the Universe (Bhagawan). He is residing now in the “ocean” of the Yadu clan!”

श्रीसुबोधिनी: मङ्गलाय चेति। भगवतो यद्द्वारकायां निवसनं तत्सर्वप्राणिनां विशेषतो द्वारकावासिनां मङ्गलाय। निविष्टपदरक्षणाय च आधिक्याय च। ननु यदि तेषां भाग्यं मङ्गलजनकं न भवेत्तदा किं भगवत्स्थित्या। तत्राऽऽह—आद्य इति। मूलकारणभूतः इत्यर्थः। “कालं कर्म स्वभावं चे”ति वाक्यात्सृष्टिसमये भगवता कार्यार्थं परिगृहीताः कालादयः। ततो जीवान् सृष्ट्वा तेभ्योऽदृष्टरूपं कर्म विभक्तम्। अतस्ते तादृशा एव। अथवा। यथापूर्वं विभक्ता इदानीमपि स्वेच्छया विभज्यन्ते। तस्यैव विभाजकत्वात्। ननु कालेन यथास्थानस्थिताः सर्वेऽपकृष्यन्ते। तद्भगवता कथं क्षेमः। तत्राऽऽह—अनन्तसख इति। अनन्तः कालस्तस्य सखा। अनेन भगवदभिप्रेततस्य स्थानं नाऽपकर्षतीत्युक्तम्। ननु प्राकृतस्योद्भवः पूर्वमेव सिद्धो यथाप्रकृतिपरिणामम्। कथमिदानीमुद्भवो भवेत्। तत्राऽऽह—पुमानिति। पुरुषाधिष्ठानैव नित्या प्रकृतिस्तथा परिणमति। तस्येदानीमपि विद्यमानत्वादुद्भवेन परिणता भविष्यतीत्यर्थः। अतो भगवत्स्थितरेतदर्थत्वाकार्यं कुर्वीतिष्ठति नवेति प्रश्नः। “न ह्यास्य कर्हिचिदि”ति वाक्याद्वितीयः पक्षः स्थितौ क्लेशाभावाश्च ध्वनिना सूचितः। अम्भोधावनन्तसख इति शेषशायी समुद्रे तिष्ठतीत्यर्थः ॥३५॥

SRI SUBODHINI: Our Lord Sri Krishna is living in Dwaarka, for conferring welfare on every being and for their “auspiciousness” — especially for those, who

reside in the city of Dwaaraka! What is the purpose of our Lord's stay at Dwaaraka, if the people of Dwaaraka are not auspiciously fortunate? Hence, it is said, in this context, that OUR LORD IS "AADHYA" – HE IS THE ROOT CAUSE FOR THIS CREATION! As per the Vedas, our Lord, during the time of creation of this Universe, with a view to complete His task, accepted the aid of "time" (Kaala). Afterwards, He originated the "Jeevas", and made the divisions of their "tasks" (Karmas), which are not "seeable" by them! Due to this, the "Jeevas" took the "forms" as per their "actions". In this way, they came to be "seen" (manifested)! Alternately, during the creation of the "first Universe", our Lord had made the various "divisions" of the "Jeevas" and "materials". In the same way, during this time also i.e. during His incarnation, He is creating the "divisions" as per His desire and will! AS HE HAS IN HIM, THE POWER TO DIVIDE AND TO MAKE MANY, FROM HIMSELF!

If it is said, that the factor of "time" (Kaala) can affect everyone, either to establish or to remove, how can we say, then, that our Lord confers auspicious fortune on everyone? Especially, when, the factor of "time" (Kaala) is so very powerful? On this, it is said that OUR LORD IS THE FRIEND OF "ANANTHA" – I.E. HE IS THE FRIEND OF "TIME" (KAALA). HENCE, THIS "FRIEND" VIZ. "KAALA" (TIME) WILL NOT AFFECT THOSE PLACES OR PERSONS, WHERE OUR LORD IS PLEASED TO STAY OR PROTECT!

In the same way, the origination of "Prakruti", (nature) and it's endless "permutations and combina-

tions" are also referred to (i.e. as per the desire and will of our Lord). This is caused by our Lord only, and for this sake, in this verse, OUR LORD HAS BEEN REFERRED TO AS "PUMAAN". He is "Purusha" — in whose "presence" as the "basis" (Adhishtana) only, "Prakruti" (nature) has the power and ability to manifest all these "changes", in an endless and permanent manner! Without our Lord as "Purusha", "Prakruti" (nature) is impermanent i.e. it has no independent existence (Ananya)! Hence, during this particular incarnation also, as our Lord is present, everything in "nature" (outside) will happen as per His desire and will only! Hence, is not the Lord now staying in Dwaaraka, conferring welfare, auspiciousness and fortune on everyone? This is the question!

Like our Lord is brilliantly present, in the ocean of milk, on the Sesha Serpent (Sri Vaikuntam) — and due to this, He is referred to here, as the friend of "Anantha" — in the same way, now our Lord Sri Krishna is residing in the "ocean" consisting of the Yaadaava clan!

यद्वाहुदण्डगुप्तायां स्वपुर्या यदवोर्च्चिताः ।

क्रीडन्ति परमानन्दं महापौरुषिका इव ॥३६॥

VERSE 36 Meaning: "Through the holy hands of our Lord Sri Krishna, the city of Dwaaraka is being protected. Due to this protection and grace of our Lord, the Yaadavaas, being worshipped and respected, are reveling in bliss and joy, like the eternal followers and devotees of our Lord Sri Vaikuntanaatha (in Sri Vaikuntam)."

श्रीसुबोधिनी: एतस्मिन्नर्थे निदर्शनमाह पुरुषाणां स्त्रीणां च श्लोकद्वयेन

क्रमेण। द्वारकायां सर्वे यादवाः स्वर्चिता एव तिष्ठन्ति। चोरदृष्टिशत्रुभयाभावात्। देशभयाभावात्—स्वेति। कार्यान्तराभावात् क्रीडन्ति। भोजनशयनादिकमपि क्रीडात्वेन कुर्वन्ति। परमानन्दो यथा भवति तथा। यथा परस्परं क्रीडा-कर्तृणां स्वरूपं क्रीडायां विनियुज्यते तथा परमानन्दं परस्परार्थे विनियुज्यत इत्यर्थः। भगवत्यात्मीयत्वस्य दृढत्वाद्भगवत्कृतमात्मकृतमेव मन्यमाना महापौरुषयुक्ता इव निःशङ्काः क्रीडन्तीत्यर्थः ॥३६॥

स्त्रीणामपि तथात्वमाह—

SRI SUBODHINI: In this context, for the sake of “men and women” successively two verses have been given. In the city of Dwaarakā, all the “Yaadavaas” are worthy of adoration. As there was no fear from either thieves or the enemies, they were, in all respects, respected and firmly established, with good name and fame. As they were all protected by the long hands of our Lord, there was no fear of any attack on them, from their enemies! Hence, they were all adored. As they had no stress, task to be fulfilled or any problem, they were always in a joyful mood, going about their games and pastimes — to the extent, that even the tasks of eating food, sleeping etc. were all done like playing “games”! (i.e. with this attitude). All these “playful games” were indulged by them for the sake of attaining the “highest bliss” (Paramaananda). In fact, they had all become of the “form” of this highest bliss, due to the presence and grace of our Lord Sri Krishna. THEY HAD FIRMLY PUT THEIR MIND IN OUR LORD (I.E. ONENESS WITH OUR LORD) THAT THEY REGARDED ALL THE TASKS ENACTED BY OUR LORD AS “THEIR OWN”. IN THIS WAY, THEY REGARDED THEMSELVES AS BLESSED BY OUR LORD. DUE TO THIS, THEY WENT THROUGH THEIR “LIVES” IN A PLAYFUL MANNER, WITHOUT ANY “FEAR”!

Now, the example of the ladies is being given.

यत्पादशुश्रूषणमुख्यकर्मणा

सत्यादयो द्वाष्टसहस्रयोषितः ।

निर्जित्य सङ्गृहे त्रिदशांस्तदाशिषो

हरन्ति वज्रायुधवल्लभोचिताः ॥३७॥

VERSE 37 Meaning: “Queens such as Sathyabhama and others regarded the service of our Lord Sri Krishna’s holy lotus like feet, as their only and the most important task! Our Lord Sri Krishna had brought 16000 wives to Dwaaraka, after achieving victory in the war! The Paarijaata flower, which was being enjoyed by the wife of Indra, who wielded the Vajra weapon, was brought to Dwaarka, by our Lord, after defeating Indra along with his celestial hordes!”

श्रीसुबोधिनी: यत्पादेति। पादशुश्रूषणमेव मुख्यं कर्म। अन्यत्तु लौकिकम्। लौकिकापेक्षया विहितस्यैव मुख्यतया करणात्स्वर्गे भोक्तव्ये धर्मपरित्यागेन भोगो मा भवत्विति विषयबलादत्रैव स्वर्गमानयन्ति। सत्या सत्यभामा। तस्याः प्रियत्वप्रसिद्धेस्तद्भावमेवाऽन्या अपि शिक्षन्तीति सत्यादय इत्युक्तम्। द्वाष्टानां सहस्राणां समाहारः। स्त्रीत्वविवक्षाभावान्न डीप्। त्रिदशान् स्वयं निर्जित्येति स्वेच्छया गरुडप्रेरणयाऽवगम्यते। स्त्रीणां स्त्रीकर्तृकभोगः स्वर्ग एव वाञ्छित इति-वज्रायुधवल्लभोचिता इत्याह। वज्रायुधस्य इन्द्रस्य बल्लभा इन्द्राणी। तस्या उचितं पारिजातादि ॥३७॥

एवमैहिकामुष्मिके एकत्र भुञ्जत इत्युक्तम्। पुरुषाणां त्वामुष्मिकस्याऽनुक्तत्वात्सत्यादिवदेकीकृत्य भोगासम्भवादामुष्मिकं पृथगाह—

SRI SUBODHINI: Queen Sathyabhama and other queens regarded the loving service of our Lord’s holy feet as their **ONLY AND MOST IMPORTANT TASK (DHARMA)**. All other tasks were “worldly”. When all the tasks are done for the sake of our Lord, instead of

seeking "worldly" goals, then, these "actions" lead the devotee to attain the bliss and joy of "heaven" (Swarga). But, this heavenly joy is not attainable on giving up the performance of such ordained "duties". BUT, THESE QUEENS OF OUR LORD, DUE TO THE POWER OF OUR LORD'S LOVING GRACE (PRAMEYA BALAM) CONFERRED ON THEM, AS A RESULT OF THEIR ONE-POINTED AND TOTALLY DEVOTED "SERVICE" OF OUR LORD'S LOTUS FEET, HAD BROUGHT, VERY EASILY, THE "HEAVEN" ITSELF, INTO THE COURTYARD OF THEIR HOUSES IN DWAARAKA! — AS THEY REGARDED THE SERVICE TO OUR LORD AS "THE HIGHEST DUTY". (PARAMA DHARMA).

It is famous, that Queen Sathyabhama is considered as being very loving to our Lord! She inspired all the other queens also — especially when the Lord had two groups of 8000 wives each (16,000). The Lord was very fond of Queen Sathyabhama. Due to this love for Queen Sathyabhama, he had inspired the Garuda bird and had conquered, through His will and desire, Indra and his celestial hordes. He brought to Dwaaraka, the divine trees such as Paarijaata, which were exclusively enjoyed, previously, by Sachi, queen of Indra, and which were all protected by the Vajra weapon of Indra! These "trees" could never be attained or enjoyed by anyone else. OUR LORD, OUT OF HIS LOVING GRACE, BESTOWED SUCH HEAVENLY BLISS AND JOYS TO QUEEN SATHYABHAAMA! In this way, Queen Sathyabhaama and all other queens of our Lord Sri Krishna, are seen enjoying the joys and bliss of "heaven" itself in Dwaaraka! — as also the bliss and joys of this world

also! - DUE TO THE LOVING GRACE OF OUR LORD!

But a description of the “men” having attained the joys and bliss of heaven and other worlds has not been made — as these “men” cannot hope to attain such bliss and joy, which Queen Sathyabhaama and others had attained. Hence, for the sake of these “men”, their attainment of this “bliss and joy” of the other worlds is being told, in a different way - as per the next verse.

यद्बाहुदण्डाभ्युदयानुजीविनो

यदुप्रवीरा ह्यकुतोभया मुहुः ।

अधिक्रमन्त्यङ्घ्रिभिराहतां बला-

त्सभां सुधर्मा सुरसत्तमोचिताम् ॥३८॥

VERSE 38 Meaning: “The “lives” of Yaadavaas were ensured only due to the glory and prowess of our Lord’s holy hands! These Yaadavaas did not have any type of fear now! They now sat and enjoyed in the Assembly of Sudharma, which was brought from the heaven by the Lord, and which was appropriate to be used by Indra and other celestial deities! These Yaadavaas are now seen, forcibly, again and again, putting their feet on this “Assembly”

श्रीसुबोधिनी: यद्बाहुदण्डाभ्युदयानुजीविन इति। अन्यः स्वर्गतुल्यो विषयः स्वतः सिद्धः। सभा परं न्यूनेति तद्भोगमाह। बाहुदण्डयोरभ्युदयः सर्वोत्कर्षस्तमनु जीवनं यस्य येषाम्। न यदुश्रेष्ठत्वेन निर्भयत्वम्। किन्तु सेवकत्वेन। स्वर्गे हि देवाः सकृत् (?) स्नातास्तस्यां सभायां सकृदुपविशन्ति पादावस्पर्शयित्वा। तादृशीं सभां मुहुरङ्घ्रिभिराक्रमन्ति। तत्राऽपि बलात्। न हि लौकिकक्रियया सा लभ्या। शताश्वमेधकर्तृलभ्यत्वात्। तदाह—सुरसत्तमोचितामिति। सुरसत्तमा इन्द्रादयः ॥३८॥

एवं सर्वान् पृष्ट्वाऽर्जुनगतवैक्लव्यहेतून्नुद्भावयति—

SRI SUBODHINI: The Yaadavaas had attained all the heavenly bliss and joys automatically! In fact, the bliss of the celestial Sudharma itself is considered by them as “lower” only. The “lives” of all the Yaadavaas totally depended on the strength of the holy hands of our Lord only. These Yaadavaas were without fear, not because, they were the “best”, but because of being the servants of our Lord! Even in the heaven, the celestial deities, after taking a bath, can sit on the celestial Sudharma hall only by touching this holy ground with their feet! BUT, THESE YAADAVAAS, DUE TO THE GRACE OF OUR LORD, SIT IN THIS HALL, AGAIN AND AGAIN – LOOKING AS THOUGH, THEY ARE OCCUPYING IT AT ALL TIMES! (I.E. KICKING THIS HALL WITH THEIR FEET). This Sudharma hall had been brought by our Lord Sri Krishna from heaven, through his forceful strength! This “hall” was not brought to Dwaaraka, through any “worldly” (Loukik) effort! Usually, this “hall” can be secured by a human being only, after the performance of 100 Aswamedha sacrifices! All these Yaadavaas are now seen enjoying this “hall” so very regularly, which could be enjoyed only by the best of celestial deities like Indra and others! All this is due to the LOVING GRACE AND POWER OF OUR LORD!

In this way, after asking about “everything”, Yudhishtira is asking the reason for Arjuns’s unhappiness.

कच्चित्तेऽनामयं तात भ्रष्टतेजा विभासि मे ।

अलब्धमानोऽवज्ञातः किं वा तात चिरोषितः ॥३१॥

VERSE 39 Meaning: “Oh brother! Are you well and happy? You appear to me, bereft of any “brilliance”! Is it, that you were not treated with due respect at Dwaaraka, due to your stay there for a long time? Have you become unhappy, through this insult and humiliation?”

श्रीसुबोधिनी: कच्चित्तेऽनामयमिति। अनामयमारोग्यं कच्चित्। रोगेणाऽप्येवं भवति। किञ्चा। तेजोऽपि तव गतमिति लक्ष्यते। तत्र मम दृष्टिरेव प्रमाणमित्याह—विभासीति। तेजोगमनमन्तःशोकात्पापाच्च भवति। तत्र प्रथममन्तःशोकहेतून् गणयति—अलब्धमान इति। श्वशुरगृहे मानाभावोऽन्तस्तापहेतुः। अवज्ञा च सुतराम् अवज्ञायां हेतुः—चिरोषित इति। श्वशुरगृहे बहुकालवासेऽवज्ञा भवति। अवज्ञातः किं वेति सम्बन्धः। अथवा। चिरवास एव शोकहेतुः ॥३९॥

एवमन्तःकरणशरीरकृतदोषेण ताप उपपादितः। इन्द्रियकृतदोषमाह—

SRI SUBODHINI: “Oh Arjuna! Are you suffering from any disease? Through ill-health also, a person can lose his “brilliance”!” I am unable to see, that usual “brilliance in your body”. Has this been lost! My eyes are the real evidence, as I am able to feel this as well.” A person loses his “brilliance” due to his bodily ailment, unhappiness or through one’s “sins”! In this context, Yudhishtira is listing the “inner pain and stress”. Lack of respect and welcome in the house of one’s father-in-law can lead to sorrow and unhappiness in the mind. Over and above this, if a person is insulted, then, he experiences more sorrow! It is said, that a person living in one’s “in-laws” house gets “ignored”! Living in this way, for a long time, causes sorrow and unhappiness!

In this way, the blemish and sorrow of the inner mind have been described. Now a description of the

“blemish”, that usually arise due to the “senses” is being described.

कच्चिन्नाऽभिहतोऽभावैः शब्दादिभिरमङ्गलैः ।

न दत्तं युक्तमर्थिभ्य आशया यत्प्रतिश्रुतम् ॥४०॥

VERSE 40 Meaning: “Oh Arjuna! Did you speak any cruel and harsh words to anyone there? Did you attack and “hit” anyone through very “inauspicious” words? Did you originate a desire in someone that you will certainly give them, their desired object, and later you did not give this object to them (i.e. you broke your “promise”)?”

श्रीसुबोधिनीः कच्चिन्नाऽभिहत इति। अभावैः स्नेहशून्यैः रूक्षैः पुरुषैः। अमङ्गलैर्वा गालिदानैः। आदिशब्देन पञ्चाऽपि गृहिताः। इदानीमधर्म्याणि सम्भावयति-न दत्तमिति। आशया यत्प्रतिश्रुतम्। चतुर्थार्थे “बहुलं छन्दसी” त्याशायै दास्यामीति प्रतिज्ञातम्। तदाशाभङ्गहेतुत्वाददानं ‘सर्वमिष्टं’ दत्तं वृङ्क” इति श्रुतेस्तेजोहर्तृ भवति ॥४०॥

दानं शरणागतरक्षा च क्षत्रियस्य मुख्यम्। शरणागतानामपि मध्ये त्वमेतानि किं न परिपालितवानसीत्याह—

SRI SUBODHINI: A person loses his “brilliance” by speaking words, which are cruel (i.e. without a good attitude or love), which are full of hatred (i.e. without a friendly attitude), which are harsh and which are “inauspicious” (abuse)! The word “Aadi” (such as) has been used to indicate words, which are bereft of good attitude, harsh, breaking of promise, not affording protection to someone, who has come to take refuge and committing adultery!

“Did you promise someone, that you will give them their “desired” object, and later did not fulfill you word?” In this way, through this act of “Adharma”, a person

loses his “brilliance”. Hence, the specific meaning is “promising to give an object” i.e. to some one who is eager to receive! After promising to “give”, if a person breaks his word i.e. not give the promised “object” — this also leads a person to lose this “brilliance”!

The Vedas say that, “the person, who gives away a desired object, really comes to enjoy everything”. He who does not follow this, loses his “brilliance”.

It is the duty of a “Kshatriya” to protect those, who have taken refuge in oneself and to give in “charity”. Did you refuse to give protection to those, who came to surrender to you? This is being asked for.

कच्चित्त्वं ब्राह्मणं बालं गां वृद्धं रोगिणं स्त्रियम् ।

शरणोपसृतं सत्त्वं नाऽत्याक्षीः शरणप्रदः ॥४१॥

VERSE 41 Meaning: “Did you, in spite of being in a position to give refuge and protection, refuse to give refuge and protect any Brahmin, boy, cow, old person, woman or any other being who came to you seeking refuge and protection? Due to this reason only, has the “brilliance” in your face got lost?”

श्रीसुबोधिनीः कच्चिदिति। ब्राह्मणः सर्वावस्थासु परिपाल्यः। स्त्रियश्च। अन्ये वृद्धबालरोगिणः। अन्यदपि शरणोपसृतं सत्त्वं हरिणादि। नाऽत्याक्षीः न त्याजितवानसि। अन्यैः पीडायां समुपस्थितायां ततस्त्याजनं न कृतमित्यर्थः ॥४१॥

धर्मसूक्ष्माभावमाह—

SRI SUBODHINI: “Brahmins and women” are worthy of being “protected” at all times and situations. All others, like boys (children), old people, persons with

diseases are also deserving of one's aid and help! Even forest animals such as deer etc. are worthy of being protected, if they take refuge! None of these should be left "unprotected" by being "abandoned". Even if these persons are made to suffer by others, even then, these persons should be protected and not given up!

Now, a question regarding the "absence of the subtle principle of Dharma" is being asked (i.e. violation of "code of conduct" by Arjuna).

कच्चित्त्वं नाऽगमोऽगम्या गम्यां वाऽसत्कृतां स्त्रियम् ।
पराजितो वाऽथ भवान् नोत्तमैर्नास्मैः पथि ॥४२॥

VERSE 42 Meaning: "Oh brother Arjuna! Did you commit adultery, which is prohibited with another's wife? Did you give up and ignore enjoying with your own wife, which is due and prescribed by the scriptures? Or, on the way, have you been defeated by low category persons, in a fight? — who is not equal to you in strength, bravery and to your social status? Are these the reasons for the loss of your brilliance?"

श्रीसुबोधिनी: धर्मसूक्ष्माभावमाह। त्वं ना पुरुषो भूत्वा अगम्यामगमः। कामवशेनाऽगम्यागमनं कृतम्। गम्यां वा प्रसत्कृतां अपमानं कृत्वाऽगम्यामगम इति। शत्रुपराजयोऽप्येतद्धेतुरिति तमाह—पराजित इति। अस्य पूर्वोक्तानुभयरूपत्वात्—अथेति नोत्तमैः। नसमासः। नासमैः। अधमैः। समैर्वाऽधमैर्वा पराजित इत्यर्थः ॥४२॥

मिष्टान्नादिकं याचकेभ्यो बालादिभ्योऽदत्त्वा भोजनेऽप्येवं भवतीति लौकिकमाशङ्कते—

SRI SUBODHINI: Yudhishtira is now referring to the absence of the "subtle" facets of righteous conduct and behavior, on the part of Arjuna, which might have

In this way, through this act of "Adharma", a person

caused this loss of “brilliance” in him. In the first instance, “have you committed the offence of “adultery” with another’s wife, which is prohibited in the scriptures? In other words, have you committed this “sin” under the control of “lust”? On the contrary, have you ignored your own wife and insulted her in this way and went about committing this “sin” with another’s wife?

A person loses his “brilliance” by being defeated by an enemy. Arjuna is now asked, as to whether he has come back, after being vanquished by the enemy? — An enemy, who is weak both in strength and bravery! Moreover was this “enemy” of a much lower “caste” and “status”? Has this defeat at the hands of such an enemy, made you very unhappy? Has this defeat extinguished your spirit and brilliance? He, who is not better or best is considered as one’s equal, and he, who is not “equal” is considered as “lower”. Have you come back after being defeated by these two types of persons?

Eating by oneself, sweet dishes and food, without distributing them to beggars and children, is said to make a person “lose” his brilliance. On these “worldly” actions, a question is asked, with relevance to code of behavior and conduct (i.e. what is right and justifiable)- as per the following verse.

अपिस्वित्पर्यभुङ्क्थास्त्वं सम्भोज्यान् वृद्धबालकान् ।

जुगुप्सितं कर्म किञ्चित्कृतवांश्च यदक्षमम् ॥४३॥

VERSE 43 Meaning: “Did you eat first your meal, by ignoring the needs of old persons and children, who, as per the code of right behavior are entitled to eat first? Did you indulge in any condemnatory activity,

which has led to any controversy or discussion among the people?"

श्रीसुबोधिनी: अपिस्विदिति। परिवर्जनार्थः। सम्भोज्यान् वृद्धबालकान् परित्यज्य किमभुङ्क्थास्त्वम्। सम्यग्भोज्या हि ते। भोज्या (?) वृद्धबालकानिति पाठे भोज्याः स्त्रियः। सम्भोज्य वा। “अथाऽऽदावुत्तरे विभाग” इति न्यायेन ह्रस्वः। अवृद्धबालकान् वा। अन्यदपि जुगुप्सितं पश्चाज्जुगुप्साजनकम्। अक्षमं च पश्चात्सोढुमशक्यं च ॥४३॥

मुख्यं कारणमुत्प्रेक्षते—

SRI SUBODHINI: The word “Pari” is used with the meaning of “avoidance”. Usually older persons and children are served their meal (as they get hunger fast and cannot bear the same). Did you break this wholesome action, which on being known to the people, will lead to your “ill fame”, which, again becomes “intolerable” (cannot live with). All these reasons, usually make a person lose his “brilliance” (Tejas).

Now, the most important reason is being told.

कच्चित्प्रेष्ठतमेनाऽथ हृदयेनाऽऽत्मबन्धुना ।

शून्योऽसि रहितोऽनित्यं मन्यसे तेऽन्यथा न रुक् ॥४४॥

VERSE 44 Meaning: “Oh Arjuna! Has our Lord Sri Krishna, who is more dear to us than our own “vital air” (Praana), our greatest relative and friend, who resides eternally as our own “Aatma” in our hearts as our Lord, left you? In other words, have you become bereft of our Lord? IS HE NOT THERE ANYMORE? Are you feeling the impermanence of this Universe, due to His absence? I am now certain with the view, that this is the cause and reason for your disease (Roga). You have lost your “brilliance” due to this reason only.”

श्रीसुबोधिनीः कच्चिदिति। हृदयेन। हत् अयते प्रविशतीति हृदयोऽन्तर्यामि। अथेति पूर्वव्यावृत्त्यर्थः। आत्मत्वेन बन्धुः। रहितः तादृशेन विरहितः शून्योऽसि। अनित्यं। मन्यसे। आत्मनि गते देहास्थितेर्नित्यत्वात्। अतिशोकेऽयमेव हेतुः। अन्यथा ते न रुक्। अन्यस्याऽविवेकिनो यादृशे(?)ऽपि चिन्ता भवति। तव त्वयमेव हेतुरित्यर्थः ॥४४॥

इति श्रीभागवतसुबोधिनीयां श्रीलक्ष्मणभट्टात्मज श्रीवल्लभदीक्षित-
विरचितायां प्रथमस्कन्धे चतुर्दशोऽध्यायः ॥१४॥

SRI SUBODHINI: Our Lord is residing in the heart of everyone. DUE TO THIS, HE IS CALLED AS THE "INDWELLING LORD" (BHAGAWAN). The word "Atha" (now) is used to indicate, that Yudhishtira has now come to conclude, that all the causes and reasons for Arjuna's lack of "brilliance" given by him so far, are to be put aside. In other words, Yudhishtira will give now the most important and "real" reason for the sorrow of Arjuna.

AS OUR LORD IS THE "AATMA" OF EVERYONE, HE IS THE BEST RELATIVE AND FRIEND! On the absence of such a Lord, or due to His separation Oh Arjuna! What else of any significance can remain in you? Hence, you have become "Soonya" — NOTHING! You are thinking about the "impermanence" of this Universe. When the "Aatma" is present in the body, then only the body is seen as stable and secure! On the demise and disappearance of the "Aatma", there is no status or stature for the body and the senses. In the same way, our Lord Sri Krishna is the symbol of the highest Being and on His ending His Leelas in this world, Arjuna's "body" only has remained in this world. THE REASON FOR THIS EXTREME SORROW IS THIS

is the subject, which will be described in this chapter.

ONE ONLY! THERE IS NO OTHER DISEASE IN YOU! All other foolish persons may get into sorrow, due to so many worldly anxieties and worries. But the cause for your anxiety is ONE ONLY!- THAT OUR LORD SRI KRISHNA HAS LEFT ALL OF US!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 14 of Canto I of Shri Mahā Bhāgavata Purāna.

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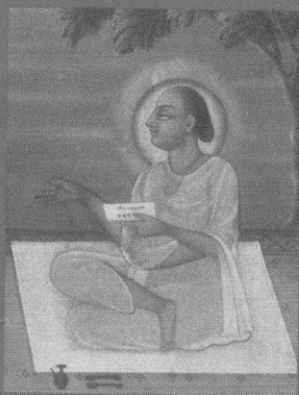
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निगमकल्पतरुर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुर्होरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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